THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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INDIA'S NEED—A HIGHER RELIGION

Every thoughtful Indian ardently wishes to remove the curse of communalism which has been a blight upon this country, especially in these later days. While no one with a sense of history and of psychology can fail to see the curse as a result of the Divide-and-Rule Policy of a government alien to the culture of the country, no one should overlook that if Indians did not wish to be divided no foreign force could drive the wedge in the solid wall of unity. Furthermore, we do not think Indians estimate correctly the mischief done by sycophants and toadies who hang about government houses and secretariats and who become the instruments of that policy of *divide et impera.* There are honest friends of the government, but there are also cunning tools and it is necessary to distinguish between them. These latter will prove an unforeseen difficulty in the formation of any organism such as that outlined in the able article of Shri Radhakamal Mukerjee, whose years of service for the amelioration of the poverty of our countrymen is well known.

In this volume of THE ARYAN PATH the pressing need for the creation of a body of men and women who will not only talk but act as Indians has been pointed out by more than one of our contributors. Shri Manu Subedar led the way in our January issue—"Wanted —An Anti-Communal League". In our April number Shri S. R. Kantebet took the discussion of the subject one step forward and indicated a few practical ways adopting which even a small band of patriots would successfully lay the axe to the root of the upas tree of communalism. His appeal in the matter of religious beliefs was to "respect each other's views in the religious sphere on the ground that religion is a purely personal affair". Shri Radhakamal Mukerjee goes further in the following article. In his opinion—and we must not overlook that he is an economist of the front rank and a social worker of considerable experience—the pressing need of India is a higher religion; we draw our readers' attention to his concluding paragraph.

If there is one lesson more than any other to which the long long history of our Motherland points, it is this: that physical greatness, economic prosperity

and political unity are but effects of moral stamina, religious insight and spiritual outlook. Intellectual effeminacy follows the loss of spirituality and is followed by political disunity and economic poverty. National planning requires consideration paid to the moral and religious influence in the lives of our masses. The only true Socialism is that of Gotama Buddha and Jesus Christ. In the teachings of these two giant social revolutionaries and of their peers—a few only though they be—are available principles and fundamentals for the creation of a new order. Both reformers were ardent philanthropists and practical altruists—preaching most unmistakably Socialism of the noblest and highest type, self-sacrifice to the bitter end. The teachings of both were boundless love for humanity, charity, forgiveness of injury, forgetfulness of self and pity for the deluded masses ; both showed the same contempt for riches, and made no difference between *meum* and *tuum*. Their desire was to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours. But the object of both reformers was frustrated owing to excess of zeal of their later followers. Half-truths are worse than lies ; partial brotherhoods worse foes of Universal Brotherhood than total absence of brotherhood ; separative creeds the greatest enemies of Religion. Bearing these facts in mind true patriots should come together to plan the ushering in of a new order founded upon the principle that the One Spirit informs and energizes every man, every woman, and that therefore none should be disinherited from the enjoyment of liberty and the pursuit of happiness. "Let us have faith that right makes might ; and in that faith let us dare to do our duty as we understand it."

A CALL TO INDIAN PATRIOTS

The communal situation has suddenly and profoundly deteriorated during recent years. Looking back towards the birth of Indian nationalism about the beginning of this century, with its poets of patriotism, like Tagore and Aurobindo Ghose, and its prophets of nationalism, like Gokhale, Tilak and Bepin Chandra Pal, we can still appreciate the wide-mindedness and the comprehensiveness of that national movement which touched art, literature, economics and social reform alike, and wanted to bring into its irresistible idealistic sweep men of all religions and castes without distinction. The present political movement has lost its idealistic character ; it smacks too much of bargaining and huckstering. It is permeated by this bargaining spirit as it concentrates less on the cultural and spiritual goal of Indian independence and more on concessions from the British in matters of trade, economic policy and recruitment to the All-India services. The same spirit of bargaining, based not on a deep social and ideological unity but on rational calculation of reciprocal sectional interests, underlay the Gandhi-Ali Brothers Hindu-Muslim *rapprochement* during the Khilafat agitation, which was hailed as the first India-wide cementing of Hindu and Muslim political interests. This was, however, mere strategy. There was no recognition here

of the claims of the larger loyalty of the two communities to the goal of Indian political independence or to the common spiritual message of an emancipated nation.

The deterioration of Hindu-Muslim relations has, of course, been speeded up by the Communal Award and the acceptance of separate electorates. Indian democracy, long before it has reached its goal of national self-determination and the planning of its constitution, is encumbered with a vicious principle of representation on the basis of castes and communities, a system unparalleled in the world in its opposition to the evolution of nationalism and of democracy itself. Representative government, introduced since the Communal Award, has become communal government. The welding of the two communities which had been going on silently in municipal, local and civic bodies, in educational work and in social service for the last few decades has suddenly been interrupted. Alike to Councils and to Assemblies, to Municipal and District Board meetings and to those of school committees people now come with stereotyped narrow ends and with truculent communal temper.

India's national movement is to-day unfortunately guided only by the politicians. They have tried and still are trying to check Hindu-Muslim divisiveness through pacts and bargains in the form of concessions, such as recruitment to the services on agreed communal ratios or seats in the Ministries or on Municipal and District Boards by agreements brought about through long-drawn-out astute compromises ; these pacts and compromises, however, only perpetuate and do not solve the problem. No spirit of bargaining can ever solve it. Unless the monopoly of leadership of the politicians who have become saturated with the bargaining spirit is broken, there can be no solution.

Indian politics, still permeated by the middle-class outlook and dominated by the narrow consideration of securing a few more jobs for the middle-class unemployed among the different communities and castes in the process of Indianisation, must be superseded by the mass point of view of peasant and labourer in a national economic programme, which will cut athwart the middle-class cleavages. The communal problem obtains its leadership on the issue of educated unemployment. As soon as India concentrates on the larger and more imperative problem of the proletariat, whether Hindu or Muslim, small tenants, agricultural workers or industrial labourers, the issue will become national. The Congress should plan systematic and coördinated programmes of agrarian reform and of tenancy legislation, of debt redemption and the rehabilitation of credit, of liquidation of illiteracy and of rural uplift and for the protection and the welfare of labour. Eviction and expropriation from the land, rack-renting by the landlord and exploitation by the money-lender are the common lot of the rural masses. There is neither Hindu nor Muslim poverty. Infant mortality is not a communal but a national scourge. Thin gruel and a loin-cloth are national, not communal issues. Likewise a constructive economic programme, whether carried out by a responsible Ministry or preached in the villages, is bound to bring the two communities together on a common political platform and under a common leadership. In the Punjab and in Bengal, where the majority of Hindus are landlords and money-lenders

and the majority of the Muslims small tenants, debtors and agricultural labourers, the communal antagonism feeds the economic conflict of the classes. More imperative here is the development of a common economic front through a direct attack on the problems of permanent settlement, subletting, transfer of land, mortgages and indebtedness.

No politician can assume the leadership in this national economic programme in India unless he cherishes and develops a wide-minded social outlook. A Hindu politician cannot sincerely and successfully offer more food and raiment and better living to the Muslim peasant or the *pariah* serf unless and until he can share their poverty in their hitherto neglected social setting. Untouchability and unapproachability are curses which prevent the expansion of that social sympathy and good will, without which the economic rights of the have-not's cannot be transformed into moral rights and claims, commanding the devotion and the sacrifice of the upper directive classes for the benefit of the community.

Every educated Indian should be deemed a traitor and a rebel, who persists by word or deed in maintaining the barriers of untouchability against the depressed castes or of social separation against the Muslims. Every politician should regard it as his moral obligation not to be associated with any clubs, associations, schools, charities or services, which give preference to certain communities and castes and thus restrict civic consciousness in communal compartments. Without our politicians becoming large-minded social reformers, prepared to ride roughshod over the sacrosanct caste bias against untouchables and the ancient prejudice against family and social intercourse between Hindus and Muslims, no economic programme of uplift can be sincerely worked out nor can it win the common allegiance of the masses.

The problem, therefore, has become too deep-rooted socially to be tackled by superficial pacts and concessions ; it needs a change of heart on the part of the politicians. That change of heart can come only from a religious idealism. Political bickerings can never disappear nor can social distrust and suspicion be set at rest unless by religion we can awaken or restore the soul of a mass politico-economic movement.

The present political crisis is similar to what faced India in the fourteenth century, when Muslim political power first consolidated itself at Delhi and many other cities and brisk conversion was going on, effected in different parts of the country by fear of the sword or by purchase. Hinduism, which had assimilated the Sakas, the Huns, and the other early immigrants into India, was now for the first time faced with a religion and a community which, because of superior political power and greater definiteness of scriptures and of ritual, successfully resisted its absorptive eclectism.

From the twelfth to the sixteenth century, however, there arose many saints like Ramananda, Kabir and the Vaishnava leaders on the one hand and the Sufi mystics on the other, who in their ardent search for the unity of God brought together Hindus and Muhammedans, high and low castes, in a common worship of the Deity in which the context of the *Koran* and the tradition of the *Puranas* mingled on equal terms. It was an age when the inwardness of religious feeling arose above Hindu dogma and Muslim doctrine, and univer-

sal ideas, feelings and attitude were expressed by all the great popular mystics and saints of India. Kabir expressed the religious spirit of the times in the following words :—

" As in different ornaments of gold, the same gold is there, so also the different names of God—Shiva or Allah, Ram or Rahim, Karim or Keshav, Hari or Hazrat—refer to the same Being. Namaz and puja are two different aspects of the same salutation. You call upon the same God whether you have on your lips " Mahadev " or " Adam ". Inhabitants of the same soil, wherefore divide by labelling yourselves Hindus and Muslims ? "

Throughout Northern India the *rapprochement* between Hinduism and Islam continued for several centuries, inspired by a series of Hindu saints and Muslim *fakirs* to whom royal princes as well as peasants owned allegiance. It was, however, in Bengal, when, under Afghan rule (the thirteenth to the sixteenth century), Pathan and Hindu both stood out against Moghul imperialism for the independence of the Prince, that religious reconciliation attained the greatest success, accompanied by the largest amount of freedom of social intercourse between upper-class Hindu and Pathan royal and noble families, and also between Hindu and Muslim rural masses. Marriages between Muslim and Hindu families were much more common in mediæval Bengal than anywhere else in India, while it is well known that the *Mahabharata* and the *Ramayana* were translated into Bengali from the Sanskrit under the authority of Nasrat Shah and Hussain Shah's General, Paragul Khan, and the *Bhagavata* at the instance of Sultan Shamsuddin Yusuf.

Many Muslims became devout Vaishnavas, beginning with Haridas, the disciple of Sri Chaitanya. It was at the court of Hussain Shah that the strange hybrid worship of Satya-Pir was inaugurated. The worship of this " Pir " along with that of Manek Pir and Kalu Gazi is still popular in Hindu homes in Bengal. Such was the strength of the popular religious movement that even now Hindu and Muslim peasants bow to common gods and godlings presiding over famine, pestilence and flood, and there are religious sects whose gurus are Muslims or Hindus, with their following composed usually of religionists of the other community. The *Sahajiya, Darveshi* and other popular sects have kept alive an ardent catholicism to this day in the Bengal villages, in spite of the virus of communalism that has spread recently from the towns. It was in this catholic social and religious *milieu* that Akbar dreamed of welding India into unity through the Din Elahi.

But the acme of the search for universal religion was reached in India when Akbar, seated in the Ibadat Khana at Fatepur Sikri, made the famous proclamation of 1579, described as the Magna Charta of his reign. Before the general assembly which he had summoned he said :—

" For an empire ruled by one head it were a bad thing to have the members divided among themselves and at variance one with the other .... We ought therefore to bring all into one....not losing what is good in any religion, and each gaining from the other. So would honour be rendered to God, peace given to the peoples, and security to the Empire. Let all who are present voice their concerted opinion."

Akbar's quest was that of the Sufis and the Hindu Sannyasis and he was encouraged in it by his friends Faizi and Abul Fazl and by that saintly recluse, Salim Chisti of Sikri. Akbar may have

gone out of his way to annoy the bigoted but he had his mystic visions off and on when he lived "behind a veil" and certainly he had the vision of a united India.

"No man was to build a mosque, or to repair those in existence; and later on mosques were actually destroyed; the slaughter of cows was forbidden, and for more than a hundred days in the year all India was to abstain from eating meat. For Akbar had accepted the Hindu doctrines of ahimsa to animals, and of the sanctity of the cow."

India did not listen to Akbar's proclamation. His dream of a unified divine faith for India was frustrated by the forces of history. In the present cultural crisis, when the political-minded Muslim is challenging the forces of modern education and democracy which have built up Indian nationhood and seeks to divide the country into innumerable Pakistans or "Ulsters" and to lead the people into interminable civil wars, we have to renew Akbar's baffled endeavours, not merely for social security and the unity of India but also for the rediscovery of the soul of religion amidst the present obscurantism and bigotry on the one hand, and superciliousness and cynicism on the other.

But the search for the divine faith which alone can deal successfully with the social and the political issue requires both individual striving and group organisation. It is essential now that all religious and semi-religious cultural and social-service associations, all institutions and units in India which believe at once in the unity of God and the unity of the Indian people shall mobilise all their moral and material resources and come together for framing concerted plans of action. In the different focal points, whether universities or parishads, *sevasrams* or neighbourhood settlements, men of love and of sincerity should come together with the deliberate resolve to cleanse the ulcer of communalism and to eradicate it from the body politic and to organise a social and an economic reform movement irrespective of creeds and communities.

Where religion divides, the only antidote is a higher religion. It is difficult, however, to acquire and to practise this higher religion. But both its acquisition and its practice will become easier through the grouping of kindred sensitive and now lacerated minds, who as they deliberately practise the art of uniting themselves with fellow men, Hindus and Muslims, high caste or *harijan*, will develop the higher religion as the inspiration of patriotism, the balm of social conflict, and the *amritam* of the individual soul. I would crave the forbearance of the editor and the readers of THE ARYAN PATH for the following proposal: that they should gather together in a conference, discuss religious planning and establish a few religious and cultural units or centres comprising like-minded persons with the objectives mentioned, to grapple with what appears to be the most serious cultural as well as political crisis which has faced the country since the advent of British rule.

RADHAKAMAL MUKERJEE

"TAO TE CHING": ITS PRACTICAL PHILOSOPHY

[Dr. Lionel Giles is a well-known authority on Chinese lore, whose numerous volumes have enriched the knowledge of the Western world about that country's ancient wisdom. A question may well be asked about our esteemed contributor's closing sentence: why should it be "hard to realize" that Lao Tzŭ taught what is regarded as the central message of Jesus Christ, supposed to have been delivered for the first time to humanity? Is it not past time that Christendom shed the superstition that Jesus was the first advocate of the Golden Rule? Not only Lao Tzŭ but his great contemporary the Buddha also taught the same doctrine. —Ed.]

The title which has been chosen for this article may seem strangely inapt, if not self-contradictory. For practical philosophy, if it means anything, is philosophy applied to active purposes, and we know what Lao Tzŭ thought of action in a general way. "Practise inaction", he said; "occupy yourself with doing nothing....Attain complete vacuity, and sedulously preserve a state of repose....The Empire has ever been won by letting things take their course. He who must always be doing is unfit to obtain the Empire." However, we may evade this initial difficulty by interpreting the words less strictly as "philosophy applied to the general conduct of life". How far, then, is it possible or desirable to carry out Lao Tzŭ's precepts in daily life? An answer suggests itself at once. Inasmuch as these precepts are mostly negative in character, all that is necessary is to abstain from doing things, and one cannot go far wrong. But Taoism is not quite so simple as that. In the first place, one soon discovers that the injunction to do nothing is not one that can be obeyed to the letter. Not only is it impossible to live without action, but life itself is in a certain sense synonymous with activity, while perpetual quiescence amounts to nothing else than death. Lao Tzŭ was fond of coining paradoxes, but we cannot suppose he meant these to stand as universal rules of conduct. To insist on treating them as such and to go to absurd extremes in an effort to conform to the doctrine of inaction would have appeared to him just as forced and unnatural as the opposite course and therefore contrary to Tao. For, professing to base itself on the laws of Nature, Taoism must maintain an equipoise which prevents it from going too far in any direction.

What seems to have impressed Lao Tzŭ most forcibly when he contrasted human activities with the operation of natural laws was the excess of positive endeavour and the dearth of what Wordsworth calls "wise passiveness" in every department of life. He saw that the heavenly bodies completed their revolutions, that night followed day, that the moon waxed and waned, that plants flourished and decayed in their due seasons, without visible effort of any kind. The underlying motive power never showed itself, yet everything ran its appointed course smoothly, steadily and quietly. In human affairs, what a difference! On every hand, violence was rife. Evil men were grasping at power and holding it by main force. Harsh laws extorted money from the

people and kept them in hopeless subjection. The death-penalty was inflicted for trifling offences, while starvation and misery stalked through the land. Even if the worst forms of cruelty were avoided, the lives of the poor were made intolerable by prying and meddling from above. All this, to Lao Tzŭ's thinking, sprang from man's itch to be doing something at all costs. If, as he almost came to believe, all doing was practically equivalent to wrong-doing, how much better to do nothing. If the complex machinery of civilized life and social relations could produce only widespread unhappiness, why not scrap it altogether? Away with so-called civilization! Let mankind revert to its primitive state of simplicity, following natural instincts rather than artificial laws. Government could then be reduced to a minimum, yet there need not be anarchy. So far from being eliminated entirely, the ruler plays an important part in Lao Tzŭ's scheme; but he must be nothing less than a Sage, whose wisdom will largely consist in keeping himself in the background and refraining from vexatious interference :—

"In the highest antiquity, the people did not know that they had rulers. In the next age, they loved and praised them. In the next, they feared them. In the next, they despised them....So long as I do nothing (says the ruler), the people will work out their own reformation. So long as I love calm, the people will right themselves. If only I keep from meddling, the people will grow rich. If only I am free from desire, the people will come naturally back to simplicity."

Here we have the fundamental belief in the force of example which is so deeply ingrained in Chinese ethics, and which Lao Tzŭ appears to have held with the same almost pathetic intensity of conviction as Confucius himself. Although the notion may have been overstressed by them, there is much more truth in it than is usually admitted by our modern theorists. It is certain, at any rate, that good government cannot in the long run be expected from bad men. Self-mastery must be attained by one who wishes to control others; self-cultivation by one who wishes to teach others.

Of course, in speaking of rulers and their subjects, Lao Tzŭ had in mind much smaller communities than the great and populous countries of to-day. China as he knew it had long ceased to be a unified empire; it was a congeries of more or less independent states, living uneasily side by side, and constantly encroaching on their neighbours' rights and territories. Lao Tzŭ's own ideal was "a little State with a small population, and not more than a hundred men available as soldiers". This clearly indicates little more than a village.

"There might still be boats and carriages, but no one would have occasion to ride in them. There might be weapons and armour, but no one would need to use them. I would have them return to the use of knotted cords (as an aid to memory, instead of writing). They should find their plain food sweet, their rough garments fine. They should be content with their homes, and happy in their simple ways."

Such a state of Arcadian innocence has been the dream of reformers and philosophers in every age, and Lao Tzŭ may have seen something not unlike it in the more remote village communities of China. But for the vast majority of the world's inhabitants it cannot ever have been a practicable mode of life, and every day, as time goes on, it becomes more hopeless to think of any

such return to a mythical Golden Age.

It is fairly obvious, then, that the *Tao Tê Ching* can provide us with no exact model for the conduct of life. No man can be a Taoist in the strictest sense, nor can a State be administered on purely Taoist principles. To a lesser degree this is true of most other systems of philosophy or religion; but Taoism seems to be peculiarly at variance with the facts and necessities of ordinary life. Pushed to its logical conclusion, it can but lead to stagnation more or less complete, to a paralysis of human faculties, to intellectual death. But the Chinese are remarkable for their robust common sense, and in adopting it as one of their "three religions" they never seriously contemplated the erection of a State system of quietism and *laisser-faire*. Syncretism is in their blood, and they were well content to be Confucianists, Buddhists and Taoists all at the same time. Certainly they felt that much of Lao Tzŭ's thought was too valuable to be allowed to perish.

With the gradual transformation of Taoism into a popular religion we are not concerned here. Alchemy and the quest for immortality, the practice of divination and the control of evil spirits, the canonization and worship of innumerable divinities, even the development of medical science (always closely associated with Taoism)—these things are remote indeed from the austere utterances of the *Tao Tê Ching*. In spite of the upgrowth of superstition, this treatise still remained a source of inspiration to which men might return again and again. If it did not provide a code of morals and social behaviour complete in itself, it was useful as a corrective, or an emollient, of other systems more adapted to the stern realities of a workaday world. It supplied an element of idealism, even of poetry and romance, which was not to be found in Confucian writings, while its outlook on life was more carefree and joyous than that of Buddhism, with its insistence on suffering as the key-note of all existence.

In the course of time, Taoism tended to become identified in the popular imagination with hermits who had withdrawn from the troubles of the world to a life of stark simplicity in the mountains, or with bohemian coteries of artists and poets who, in the true Horatian spirit, filled the fleeting hours with wine and revelry. But the message of the *Tao Tê Ching* was not merely to these few. It was addressed to all who had ears to hear, and more especially to those in a position of authority. Thus, the ruler of a state is constantly reminded of his true place in the order of things. He must "make humility his base", and "wishing to be above the people, he must by his words put himself below them. For in this way, the people will not feel his weight". He must eschew luxury and self-indulgence, and make every effort to lighten his subjects' burden.

"Where the palaces are very splendid, there the fields will be very waste, and the granaries very empty.... The people starve because those above them devour too many taxes; they are difficult to govern because those above them are meddlesome; they are indifferent to death because those above them are too grossly absorbed in the pursuit of life."

The death-penalty is expressly condemned in these striking words:—

"There is always a Power that presides over the infliction of death. He who would take the place of this Power and himself inflict death is like a novice using the tools of a master-carpenter. Of those who use the tools of a master-

carpenter there are few who will not cut their own hands."

Lao Tzŭ lived in a period known to historians as that of "The Fighting States"; and his attitude to war is again uncompromising :—

"Weapons, however beautiful, are instruments of ill omen, hateful to all creatures. Therefore he who has Tao will have nothing to do with them.... There is no greater calamity than lightly engaging in war....Where troops have been quartered, brambles and thorns spring up. In the track of great armies there must follow lean years."

The final injunction to the ruler who successfully carries out this teaching is to seek no recognition for what he has done : "When your task is completed and fame has been achieved, then retire into the background ; for this is the way of Heaven." After he has conferred prosperity on the people, the means he has used should remain undivulged, so that they may say : "We have come to be as we are, naturally and of ourselves."

And what of the plain man who holds no official post but needs guidance too in his everyday life? He will find in the *Tao Tê Ching* many sensible words of advice that he can accept without question, some also that may seem a little strange :—

"Be sparing of speech, and things will come right of themselves....Keep the mouth shut, close the gateways of sense, and as long as you live you will have no trouble. Open your lips and push your affairs, and you will not be safe to the end of your days....Those who know do not speak ; those who speak do not know."

We see that Lao Tzŭ anticipated Carlyle in preaching the gospel of silence. He also set great store by the virtues of gentleness and humility :—

"Gentleness brings victory to him who attacks, and safety to him who defends. Those whom Heaven would save, it fences round with gentleness.....There is nothing in the world more soft and weak than water, yet for attacking things that are hard and strong there is nothing that surpasses it....The soft overcomes the hard, the weak overcomes the strong. There is no one in the world but knows this truth, and no one who can put it into practice.... Keep behind, and you shall be put in front....He that humbles himself shall be preserved entire....Goodness strives not, and therefore it is not rebuked."

But it is in dealing with the problem of evil, and especially in his reaction to wickedness in other men, that Lao Tzŭ broke entirely new ground and must have incurred sharp criticism from his contemporaries. "Even if a man is bad", he said, "how can it be right to cast him off?...Requite injury with kindness." And again : "To the good I would be good ; to the not-good I would also be good, in order to make them good." In another saying, one of the most arresting in the whole of the *Tao Tê Ching*, he enlarges upon the same theme :—

"Among men, reject none ; among things, reject nothing. This is called comprehensive intelligence. The good man is the bad man's teacher ; the bad man is the material upon which the good man works. If the one does not value his teacher, if the other does not love his material, then despite their sagacity they must go far astray. This is a mystery of great import."

It is hard to realise that such words were spoken several centuries before the Christian era.

LIONEL GILES

DEVOTION—MEDITATION—ACTION

[This is the seventh in the series of studies on the *Gita* by Professor D. S. Sarma, the first of which appeared in our January number.—ED.]

It may be said that most men have no special aptitude of any kind and that their sphere of work is determined only by chance or accident. Has the gospel of Svadharma no message for them? The *Gita* makes no distinction between Svadharma and Svakarma. If nature imposes no obligations on us, habit, which is rightly called the second nature, does. What we are accustomed to doing every day in the profession we have entered—our daily round of duties in our office or our shop—may be made the basis of our Karma Yoga as easily as the special gifts of mathematical or musical genius. We shall be judged not by the work we do, but by the way in which we do the work given to us. It is better to work in a small place with a large heart than to work in a large place with a small heart. Karma Yoga can illumine a hovel as well as a palace. The smaller the place probably the more intense is the illumination. The *Gita* says in an oft-quoted verse :—

"All works with no exception culminate in Jnana." (IV. 33)

But Karma Yoga can be satisfactorily performed only by those who cultivate the habit of contemplation and prayer and seek the help of God in controlling their desires and resisting the temptations that beset their path. The *Gita* therefore advises us to retire now and then into solitude to collect our thoughts and to concentrate our minds on the Supreme Spirit. The Dhyana Yoga that it recommends is quite simple and natural, unlike the elaborate technical Yoga later systematised by Patanjali in his *Yoga Sutras.*

"Renouncing entirely all the desires born of imagination and restraining with his mind all the senses on every side, a man should gain tranquillity little by little and with a steadfast purpose concentrate his mind on the Spirit and think of nothing else. Whatsoever makes the wavering and fickle mind wander away—it should be withdrawn from that and brought back to the control of the Spirit. For Supreme Happiness comes to the Yogin whose mind is at rest, whose passions are composed and who is pure and has become one with God." (VI. 24-27)

Similarly the *bhakti* or devotion to God that the *Gita* recommends is not the excessive emotionalism of the later Bhakti schools. There is no trace of exaggeration about it. It is in healthy contact with practical life and is calculated to lead the worshipper on his path to the knowledge of the Supreme Reality. Karma and Bhakti in the *Gita* supplement each other. There is no question of which is the more important of the two—the disinterested performance of duty or the seeking for the Grace of God through meditation and prayer. The two go side by side. The more we seek the Grace of God the more eager do we become to carry out His will.

Again the Bhakti that is taught in the *Gita* is a progressive feeling. With His usual catholicity Krishna recognises all forms of worship—the worship of the spirits, the worship of the gods, the worship of the personal Iswara and the worship of the impersonal Brahman. He points out that it is man's own nature or capacity that determines his particular

form of worship. All forms are acceptable to God as they are only His forms and He is behind them all. But He sends His grace in proportion to the quality of worship that is offered. The purer the worship the fuller is the Grace. As the worship of the gods and the spirits produces only limited results, Krishna calls upon all to progress towards the worship of the One Ruler of the Universe—a pure monotheistic worship. And as for the worship of God as personal Ruler or as the impersonal omnipresent Spirit, he says that it makes no difference at all, only the latter is a more difficult path for men as they are constituted in this world. The verses to be studied in this connection are these :—

"Men in whom goodness prevails worship the gods, men in whom passion prevails worship demi-gods and demons and others in whom dullness prevails worship the spirits and ghosts." (XVII. 4)

"Those who worship the gods go to the gods, those who worship the manes go to the manes, those who worship the spirits go to the spirits and those who worship me come unto me." (IX. 25)

"Whatever may be the form which each devotee seeks to worship with faith —in that form alone do I make his faith steadfast.

"Possessed of the faith he worships that form and his desires are fulfilled, granted in fact by me alone." (VII. 21 and 22)

"Even those who worship the other gods and are endowed with faith worship me alone, O Arjuna, though in the wrong way.

"For I am the enjoyer and the lord of all kinds of worship. But these men do not know my real nature. Hence they fall." (IX. 23 and 24)

"Those who have fixed their minds on me and who, ever steadfast and possessed of supreme faith, worship me —them do I consider perfect in Yoga.

"But those who worship the Imperishable, the Ineffable, the Unmanifested, the Incomprehensible....they also come to me.

"The difficulty of those whose minds are set on the Unmanifested is greater, for the goal of the Unmanifested is harder for the embodied to reach." (XII. 2-5)

Having thus fixed the best form of worship, the *Gita* points out the successive steps by which one can reach the goal of Bhakti, namely, life in God. In the following verses the goal is given in the first verse and the way is then traced backwards to the early stage of Karma Yoga :—

"Fix thy mind on me alone, let thy thoughts rest in me. And in me alone wilt thou live hereafter. Of this there is no doubt.

"If thou art not able to fix thy mind on me, O Arjuna, then seek to reach me by the practice of concentration.

"If thou art not able even to practise concentration of mind then devote thyself to my service. For even by doing service to me thou canst reach perfection. If thou art not able to do even this, then give up the fruit of all thy actions, seeking refuge in me, with thy mind subdued." (XII. 8-11)

In other words, the ordinary duties of life discharged in a selfless spirit, religious works of devotion, exercises in meditation and unwavering concentration are the steps that lead one to the fullness of spiritual life in God. To those who try to tread this path and seek his help Krishna gives an assurance in resounding verses which have been a source of consolation to many a humble traveller through all the ages :—

"Even if the most sinful man worships me and worships no other he must be regarded as righteous, for he has decided aright.

"He soon becomes righteous and obtains lasting peace. Proclaim it

boldly, O Arjuna, that my devotee never perishes." (IX. 30 and 31)

This assurance is given to one and all without any distinction. The only qualification that is required is an attempt on the part of men to turn towards God and seek His help. The moment this is done He whom the *Gita* describes as the Lord of all the worlds and the Friend of all creatures comes to dwell in their hearts out of His infinite compassion and "dispels the darkness born of ignorance by the shining lamp of wisdom". These are not empty words. Every one who has made the attempt knows how mysteriously and in what strange ways light has come to him. He knows how often in his ignorance he has asked for a stone and bread has been given to him. He knows how the Helper has taken him by the hand ever since he trusted Him and has led him safely through the difficult and anxious moments in life; how sometimes he ungratefully forgot Him when he emerged out of the darkness, but soon memory stung him and he fell prostrate on the earth; and a thousand other things which make him say from his own experience that the following words of Krishna are literally true :—

"Fixing thy thought on me thou shalt surmount every difficulty by my grace." (XVIII. 58)

Grace is open to all. There are no distinctions here of caste or creed or sex. It is one of the glories of the Bhagavata theism founded by Krishna that it does away with all the old restrictions enforced by the orthodox teachers of the Veda. Speaking particularly of caste and sex disqualifications the Teacher says :—

"Those who take refuge in me, O Arjuna, though they are of the lowest birth for their past sins—be they women or Vaisyas or Sudras—even they attain to the highest state." (IX. 32)

It is not according to caste or creed or sex that Krishna classifies his worshippers, but according to the aims of their worship :—

"Four types of righteous men worship me, O Arjuna—the man in distress, the man who wishes to learn, the man who has an object to gain and the man of knowledge.

"Of these the man of knowledge who has his devotion centred in One and who is ever attuned is the best. For supremely dear am I to the man of knowledge and he is dear to me.

"Great indeed are all of them. But the man of knowledge—I deem him to be myself. For being perfectly poised in mind he resorts to me alone as the highest way." (VII. 16-18)

Thus according to Krishna the man of the highest knowledge is also the man of the highest devotion. There is no distinction between the highest Jnana and the highest Bhakti. In the lower stages they strengthen one another, but in the end they form one ineffable experience. Accordingly the Master never belittles Jnana as some of the later teachers of Bhakti do. On the other hand, though the final word in the *Gita* is, as we shall see, one of Bhakti and Prapatti, that is, love and self-surrender, Krishna repeatedly says that Bhakti leads to Jnana, that Love of God leads to a vision of Him :—

"By devotion he knows me, knows me in truth, what I am and who I am. Then having known me in truth he forthwith enters into me." (XVIII. 55)

And after the miraculous transfiguration, in which Arjuna was privileged to see Krishna not as his friend and charioteer but as a cosmic being enveloping all creation as an awful dispenser of life and death, Krishna says :—

"Neither by the Vedas, nor by austerities, nor by alms-giving nor yet by sacrifice can I be seen in the form in which thou hast seen me now.

"But by devotion to me alone may I thus be known, truly seen and entered into, O Arjuna." (XI. 53 and 54)

D. S. SARMA

HISTORY AND THE PRESENT

A THEOSOPHICAL SURVEY OF HISTORIOGRAPHY

[Gordon H. Clough graduated from the University of California last year, specialising in Historiography. In this article he surveys the field in the light of Theosophy.—ED.]

Why do men study history? It is because they seek something in knowledge of the past that may be useful in the present. There are scholars for whom the study of ancient civilizations and customs is a pleasing intellectual hobby; others search the political and economic events of previous times as verification for preselected principles designed to guide the present social order. Most modern historians belong to one of these two groups, and herein, perhaps, lies the secret of a declining interest in history on the part of the general public. Few but bookworms care to read "original research" on the fish-hooks used by Easter Islanders in the tenth century. Few have any confidence in the conclusions of economic and political historians whose predictions for the immediate present have woefully miscarried; nor is there much help to the vital experiences of daily living in such treatises. A growing suspicion is afloat—a suspicion that history is not of much use after all.

It is not fair, however, to place the blame upon "history" itself, for if in its broadest sense history comprehends the sum total of human experience, an unfolded present, all values must fall within its scope. The fault lies, not in the irrelevance of past to present, but in the way we study the past—in the limitations of our present perspectives and abilities. What we see in past history reflects our present bias. As Carl Becker has said, "The specious present is always with us." Our selection of the historical problems which we think should be studied reveals our present scales of values—the kind of things we think important—and hence discloses philosophical positions as well. In the words of John Dewey, "all history is necessarily written from the standpoint of the present, and is in an inescapable sense the history not only of the present, but of that which is contemporaneously judged to be important in the present."

And what is judged important in the present? A study of environment on the assumption that man's present nature is due to natural and economic conditions and changes, rather than to self-induced moral or spiritual change. The historian who preaches environmental determinism is a philosophical materialist. What he has to say of spiritual and moral values is entirely superficial, since as a philosopher he gives priority to matter. His conclusions should be valid only for those who share his philosophical position, yet the pressure of popular materialism has convinced many that judgments in matters of the spirit and of morals are the work of the scientific historian.

Modern historians, while subject to this prejudicial view, have none the less tried to make history more meaningful. It is as though they had asked the question, "What does history mean to be about?" and then attempted to launch it upon a more profitable career. These workers have sought to discover the

"sociological forces" which mould the external forms of social, economic, and political institutions; digging deeper than their predecessors into the process of historical causation, they announce that the culture, the literature, and the way of living of the common man have been the fundamental causes behind human events. This movement has been loosely called "the new history", a term made popular by James Harvey Robinson. It is a scholarly reaction to the view of the English historian Seeley, who remarked that "history is nothing but past politics". Crane Brinton, writing in *The American Scholar* (Spring 1939), thus explains what may be termed the philosophical background of many of the "new historians":—

"Robinson, his friends and disciples were all 'progressives', greatly influenced by the hopeful liberal socialism of such pre-war figures as H. G. Wells and Bernard Shaw. They were in our native phrase good Jeffersonians and came naturally by their interest in the common man. But they also held that if you could somehow get to understand the *whole* of the past of a society like ours, learn just how all the stupidities, the superstitions, the inequalities and the other defects we see all about us came to be, you could then take sensible measures to improve matters."

Two elements have emerged from this approach to history, first, a recognition of the importance of the culture of the masses in determining the development of civilization, and second, an emphasis upon the economic factors in this development. Here the followers of Robinson join hands with the economic determinists. Both reflect and express the frame of reference of empirical science. Hence it is impossible for such scholars to understand the "whole" of the past when they emphasize economic and environmental factors at the expense of those which are more vitally important —moral and spiritual values.

Perhaps the most valuable discovery of the new historians has been the fact that in a given period prevailing beliefs determine the ideas of all but the most exceptional thinkers. And this, indeed, is no new "discovery". Hegel, a historian of quite other views, remarked that "every philosophy belongs to its age, and is subject to its limitations." Modern appreciation of this truth is expressed in the popularity of the phrase "climate of opinion", which received its latest currency at the hands of Alfred North Whitehead, the eminent philosopher and mathematician. But Dr. Whitehead did not invent the phrase; he borrowed it from John Glanvil, an English writer of the seventeenth century, friend and admirer of Dr. Henry More, the Cambridge Platonist. In *The Vanity of Dogmatizing*, a noble appeal for free thought, for intellectual humility and for experimental science, Glanvil wrote:—

"... they that never peep'd beyond the common belief in which their easie understandings were at first indoctrinated, are indubitably assur'd of the Truth, and comparative excellency of their receptions...the larger Souls, that have travail'd the divers *Climates of Opinions*, are more cautious in their resolves, and more sparing to determine."

The clear perspective of a "mystical" writer, it seems, becomes acceptable only when echoed by a "scientific" philosopher.

The "scientific" historian is limited by his philosophical environment, the "climate of opinion", which suggests that all problems of ethics must be dealt with as problems of habit and custom. "He consistently evades the historical fact

that the moral problem—that of evaluating conduct as good or evil—is the vital issue of every age. As W. MacNeale Dixon says in *The Human Situation*, "We know more than ever was known, and are convinced that we know nothing of what we most wish to know." "Scientific" sociologists and historians ignore the questions about which we "most wish to know".

Another example of the inadequacy of the materialistic interpretation of history is available in the recent writings of Harry Elmer Barnes. Dr. Barnes has been producing bulky volumes on the slightest provocation for many years. In his latest volumes, *Social Thought from Lore to Science* and *Society in Transition*, Dr. Barnes lays the blame for the precarious condition of modern civilization on our general failure to view the life of human beings realistically, which means, in his view, materialistically. R. L. Duffus, reviewing *Society in Transition* for the *New York Times*, exposes Dr. Barnes's faith in the materialistic conceptions of popular science :—

"He (Barnes) traces the effect of the industrial revolution, and the rise of scientific thinking, briefly but competently. The statement of the theme reveals our author as accepting the mechanistic implications of modern biology, dispensing with the doctrine of 'free-will', concerned with the 'social lag' which keeps our thinking and our institutions so far behind our knowledge."

In *Social Thought from Lore to Science* Dr. Barnes presents the view that once we are well rid of philosophical speculation, or "lore", realistic thinking will produce answers to our social questions. He places his trust in "analytical discursive reasoning". Yet as Arthur Salz says in a comment on this work in *The Philosophical Review* (May 1939) :—

"Men seem to be prompted by examples and patterns rather than by argument and advocacy. The ferment of mysticism seems to be indispensable for making the social dough rise."

Now we come to the practical crux of the question : Whence this "mysticism"? If there is more to man than matter—if there is a man of mind and spirit evolving through the physical, then the forces behind the development of history must be dominantly intellectual and spiritual—a possibility which materialism refuses to consider. Further, if this is a metaphysical rather than a physical world, only knowledge transcending physical experience can answer the question : "What constitutes true morality?" If man be known as a spiritual being, then his actions can be evaluated in terms of their consonance with the objective of soul evolution.

Philosophers are not oblivious to the need for a moral standard in critical history, but feel this must be sought in compilations of tribal custom and similar anthropological and sociological research. This involves history in a relativistic circle. Ernest Troeltsch, foremost of recent German historiographers, speaks of the limitations of empirical studies of morals :—

"The great obstacle to this procedure lies in the fact that ethics itself must derive its knowledge of values from the facts of history, and can furnish nothing more than a critical delimitation and adjustment of those values. We are thus confronted with a logical circle : we must interpret history by the degree in which it approximates to ethical values, and at the same time we must derive those ethical values from history."

The only escape from this "circle" lies in recognition of the fact that history must take its ethical principles from moral philosophy, and not hope to dis-

cover them by induction. Then to have ethical value, history must illuminate right principles of conduct by specific examples. In the words of Fontenelle, a historian and philosopher of the eighteenth century :—

" History is good for nothing if it be not united to morality....It is certain that one may know all that man did and still be ignorant of man himself."

Two years ago Dr. Hutchins of the University of Chicago pointed to the need of drawing moral conclusions from historical research. This is also the view of Dr. Arthur O. Lovejoy. In a recent issue of the *Journal of Philosophy* (August 31, 1939) he says :—

" Historiography in general is, and should be relevant to *one* present problem, but to one that is present only in the sense that it is perennial. The historian's, and especially the intellectual historian's, general and perennial problem is the problem of human nature and human behaviour."

Appreciation of the moral content of history leads naturally to the search for a standard. To know which are the " good " circumstances and events, we need a measure of goodness. There is only one desideratum agreed upon by all those who are concerned with the moral aspects of history, and that is the general welfare. What, then, is " good " for mankind ?

According to scientific materialism, the " good things of life " are to be found principally in satisfying the variable combinations of urges for sex, food and shelter. Each individual is adapted to seek his enjoyment differently, and often at the expense of some one else, because of a law called the struggle for survival. From this standpoint, how unjust, even stupid, to pass moral judgments on biological automatons who have fought bloody wars to satisfy natural urges, or because, perhaps, nature short-changed them in the matter of a certain gland secretion ! No moral interpretation of history is possible from such a basis. However well-intentioned, historical writers can but sketch the framework of what moral history must include, for they cannot write it until they adopt a fundamentally different attitude concerning the nature of man and the enduring significance of his acts in the moral development of soul. For instance, there can be no physical explanation for the forgetfulness of self that betokens true altruism and brings the greatest benefits to humanity. How can there be any real history while scientific method ignores what materialism fails to explain ? The sociological historians hope that individuals may be brought to act in behalf of the " total situation "—the whole of mankind—but on what ground do they expect a purely physical creature to strive for this spiritual ideal ?

Let us turn to a less barren source than doctrinaire materialism. Surely some historians have realized that there are other forces than the physical in the drama of human destiny ! Hegel, despite short-sighted applications of his principles, saw the law of cyclic change working in the development of civilizations ; and while the full import of Karma remained for him " dark and inscrutable ", since he recognized but one aspect of this law, he nevertheless found in *Spirit* or *Idea* the primal cause which unfolds its potentialities through changing forms. This idea is further developed by Ernest Troeltsch :—

" Each historical phenomenon is to be estimated by reference only to that degree of approximation to the Idea which is set before it and is possible to it. In

this way every epoch has a relative justification, though it must, at the same time, be judged in the light of an absolute end. This shows the necessary relativity of the philosophy of history, and yet makes it possible that the relative shall appear to be included in the movement towards the absolute. The absolute *in* the relative, yet not fully and finally in it, but always pressing towards fresh forms of self-expression, and so effecting the mutual criticism of its relative individualizations—such is the last word of the philosophy of history."

The Theosophical view of history follows naturally from such a formulation. The Absolute in man is spirit, pressing to fresh forms of self-expression through the mental nature, the psychical nature and the physical. Every intelligent form of whatever degree contains the essence of this same spirit, which is simply the power to unfold. The purpose of evolution on earth is the acquirement of soul experience—an ever deeper awakening to the interdependence of all sentient life. Through his various instruments, man may contact all degrees of manifested intelligence and influence them to a higher evolution of their own. When this continuing spiritual being, far older than any form he may temporarily inhabit, realizes his responsibility to the whole of evolution, he becomes one of those great lovers of humanity whose unselfish achievements mark the path of history. It is indeed philosophical ideas that have been the rulers of the world. Economic, political and social difficulties are all traceable to the egocentricity of human beings. Man is influenced to act according to his concept of self, and by the extent of his perception of interrelationship with other selves. Recognition of physical brotherhood must spring from the perception of the identity of spirit, wherever present, and the nature of its unfoldment through an infinite evolution governed by the inherent law of interdependence. The Theosophist points to Karma and Reincarnation as the truly "revolutionary ideas" that may stem the present destruction of men, nations and ideals. In the words of a great Theosophist, William Q. Judge, "The self-compelling basis for right ethics is found in these and no other doctrines."

Theosophy, under whatever guise presented, has been behind all movements that have been conceived to help the development of spiritual man. The future course of human events depends primarily on recognition by an enduring man of an enduring universe, in which he is the causative agent. To recognize those bases of action that have worked detriment in the past, to understand something of that vast sweep which the whole of history represents, means devotion to philosophy. This philosophy may rule the world or it may continue to be subordinate to the level of contemporary prejudice. The choice is with those who possess the knowledge of *all* the forces in history.

GORDON H. CLOUGH

FREUD ON THE FUTURE OF RELIGION

[Dr. Satishchandra Chatterjee, M. A., Ph. D., is lecturer in philosophy at the Calcutta University.—ED.]

Of all the attempts made to discredit religion in modern times that of the late Professor Sigmund Freud was the most subtle and astounding. The science of psychoanalysis, primarily meant for the cure of neurotic patients, he brought to bear on religion in the attempt to expose it as an illusion. By religion Professor Freud meant monotheism as it was established among the Jewish people and continued into Christianity. It was in totemism that he found the earliest appearance of religion in the history of mankind. From this earliest form religion had developed into polytheism with its belief in many gods, and the next step in its development had led to monotheism. This had been brought about by the concentration of the many gods of antiquity into the one Divine Being. Religion thus consisted of the dogmas that God was an omnipotent and omniscient being, the creator and the moral governor of the world, and that he in the end ordered everything for good. The dogmas of religion had no foundation in experience and reason. Yet religion had a powerful sway over mankind. Religious ideas were just those which fulfilled the oldest and strongest wishes of mankind. The sense of infantile helplessness aroused the need for protection which the father provided ; the helplessness of the human race before the pitiless forces of nature made it necessary to cling to belief in the existence of an Almighty Father. Religion was an illusion in the sense that wish-fulfilment was the main factor in its motivation. Further, the Omnipotent God developed was a revival of the one and only Father Deity worshipped by primitive races. Religion was a return of the repressed or forgotten past. Like every memory returning from the forgotten past, religion produced the strongest influence on mankind and put forward an irresistible claim to belief. Religion was thus an obsessional neurosis of mankind, a delusion of humanity. It would pass away in time with the establishment of the reign of reason in man's life.[1]

With due respect to Professor Freud I must say that he was a bold but false prophet of religion. His prophecy about the future of religion was based on certain false assumptions and vitiated by a fundamental misconception. He arbitrarily took religion to consist of certain dogmas or doctrines of Christian theology and identified it with monotheism. But it is by no means true to say that all religions are monotheistic in his sense of the word. There are some religions which are not theistic in any sense, *e.g.*, Buddhism, Jainism and Advaita-Vedāntism. So far as these godless religions are concerned, Professor Freud's theory has no application, since none of them can be characterised as a Father religion or a Son religion. None the less they are religions, because they represent an attitude to life which is distinct from all other attitudes, moral, æsthetic or secular.

Further, when by religion Professor Freud understood certain dogmas, he ignored the very essence of religion. Re-

[1] See Freud's *The Future of an Illusion* and *Moses and Monotheism.*

ligion is not so much a way of believing as a way of living and experiencing. To be religious is not to hold certain views about external or internal reality, but to experience and to live the life of the spirit in us. All religions of the world agree in holding fast to the belief in spirit. Even totemism is no exception. The totem is an object of worship because the ancestor is believed to live in it as the protecting spirit of the clan. As Dr. Bowman has pointed out, "Totemism acquires its significance entirely from a belief in the spirits of the totemic object".[1]

How the belief in spirit could arise in the life of primitive peoples Professor Freud has not explained; rather he has seemed to take it for granted. The belief in spirit can be properly explained only if we admit some experience of spiritual reality in the life of primitive man, however vague and imperfect it may be. Given the belief in and, by implication, the experience of spirit, we can understand the development of religion from totemism or animism through polytheism to monotheism. That in the course of this development man made gods or God in his own image and to fulfil his strongest wishes we need not deny. It was the most natural thing for man to do. Some trace of anthropomorphism may be found in all the spheres of man's intellectual activity. The natural sciences had their beginning in what we now call magic, and even to-day they continue to be inspired by man's hopes and aspirations. It may even be that nature itself is made by man to meet the needs of his practical life. It is no wonder, therefore, that different religious ideas should reflect different human motives and serve different human interests.

All these, however, constitute not the essence but the accidents of religion; they belong to its outer garb and not to its inner life. Religious dogmas and doctrines, rites and ceremonies, customs and institutions may change, cease to function, and eventually cease to be. Man may outgrow the necessity of a theistic or monotheistic religion with its Father God, Mother God or Son God. But the religion of spirit, which arises out of the experience of spiritual reality, may be expected to survive particular forms of religion like totemism, polytheism and monotheism. It was not man's helplessness and selfish desire of protection that first impelled him to fabricate a world of religious illusions. Rather, it is the belief in spirit as the inspiring principle of the body that is the real source of all religion.

With the imperfect knowledge about self and the world with which it began its career in prehistoric times, the human race was apt to confuse the spirit with physical things and living bodies. Even at the present day ordinary science and philosophy have not enabled man to unravel the mystery of spiritual life and to demonstrate the existence of spirit as a superphysical reality. They either leave us in doubt about the reality of spirit or offer certain misleading conceptions of it as identical with body, brain or mind. What is necessary for the attainment of indubitable knowledge about spiritual reality is direct experience of it, just as sense experience is necessary for certain knowledge about physical reality. But direct experience of spiritual reality is possible only for those who are sufficiently determined and prepared to undergo the necessary discipline of mind and

[1] See A. A. Bowman, *Studies in the Philosophy of Religion*, Vol. 1, p. 99.

body. It is easy to see that a religion based on the difficult course of self-purification and self-control must be limited to a small number of gifted individuals who are pure in heart and penetrating in insight. A critical and comprehensive study of religious history seems to show that the development of religion is in the direction of an individualistic religion of spirit. Possibly the future of religion will be some kind of mysticism which is securely based on the bed-rock of genuine spiritual experience and is free alike from the ordinary dogmas of religion and the bitter conflicts of religious creeds.

S. C. CHATTERJEE

RESCUE THE PERISHING

Through the waiting-room of the Grand Central Station
A shabby little Negro walked whistling.

His hat was shapeless, his coat was ragged and stained, one shoulder was lower than the other.

The slanting rays of the late afternoon sun streamed through the great windows in huge bars of gold.

All around him was the glory of science, the splendour of wealth, the grandeur of power.

He was whistling :
"Rescue the perishing,
Care for the dying."

Perishing ?
A people who can build swift trains
And railway stations like cathedrals—but far more wonderful ?

Dying ?
Here is life,
Movement, straining forward, tension, work, and the proof of achievement.

But the science that built the trains and the station
And all the other wonders of the city
Has built cannon and high explosive shells
That would make the whole city in a few minutes a mass of crumbled masonry and twisted steel
And blood and agony ;
And gas that can choke soldiers and workers, fathers and mothers, and even little babies.

That isn't something far away,
Something that can never happen to us.
It may leap upon us any day.
"Rescue the perishing,
Care for the dying.
Tell them of Jesus
The mighty to save."
Did the shabby little Negro know a secret
That was not built into the Grand Central Station,
That scientists and politicians, financiers, smart writers, and big shots of every kind have missed ?

WILLIAM H. ROBERTS

ESCAPISM

[In this article Miss R. E. Bruce, author of *How to Live Vitally*, makes an appeal for the restoration of harmony to a discordant world. The only "escape" lies through knowledge and understanding. Readers familiar with the Eastern doctrine of Karma will recognize it in the solution Miss Bruce has suggested.—ED.]

The majority of mankind seem to spend most of their lives in trying to escape from evil. During the last few years this tendency has become much more marked. In academic terms, it is called "the philosophy of escapism".

The crisis of September 1938 drove millions to drink, to drugs, to theatres, to the cinema and, in many cases, to suicide. The evil thing was too big for them. They sought escape.

But there is no escape. Evil will find man out no matter where he is, if his conduct has been such as to bring evil upon him. For the world is made up of these two opposites, good and evil—not of good alone, as some idealists think, nor of evil alone, as some cynics believe—and man attracts to himself the one or the other as the magnet attracts the needle. But this does not mean that man should endure evil. The choice of good or evil lies in his own hands, to choose at his own discretion. For it is he himself who makes his destiny and not the malignant or kind fate of his fancy.

When man meets the difficulties of life—whether these difficulties be personal or universal—by running away from them, they accumulate at greater speed and with more disastrous force.

It was the policy of escapism on the part of those who rule which brought about the crisis of 1938. For escapism and defeatism are synonymous terms. If man will but face up to his present problems, however difficult they may be, and do his best to solve them, the future must and will become progressively easier to meet. But if, as so conspicuously in world policies of recent years, he shelves the difficulty in the senile, cowardly hope that events will finally sort themselves out successfully, he is merely trying to escape from his troubles and leaving them to the hopeless prospect of a degenerative fate.

For whether man likes it or not, the laws of nature cannot be changed, and one such law is that an eternal inertia lies at the root of inanimate things, which living matter, and man especially, alone has power to move. This inertia is of an evil nature, because it is lacking in vitality and vibration. It is, in fact, negative and "dead". Among material things, all dead matter putrefies and becomes nauseous and inimical to life, and the process is the same with immaterial things. That which is inert is dead, and that which is dead becomes putrid and kills life.

A situation which is not faced and solved with courage and decision, however skilfully the avoidance of it may be hidden, becomes first negative and inert, then "dead", and finally active in a negative and destructive way and so poisonous to human life.

That which does not grow deteriorates. That which is not constructively active above, becomes destructively active below.

"Fortune favours the brave", holds a deep and subtle truth beneath its casual phrasing. The servant who feared

to lose his talent and so to incur displeasure and punishment tied it up in a napkin and eventually met his master's wrath. Those who had the courage to go to meet the dangers of the world and who used their talents to the utmost advantage received praise and reward.

Man is only now beginning to realise fully that he reaps exactly as he sows. The knowledge of this affrights him, without always leading him to a solution. But the call to "live dangerously" was never more clear and insistent than it is to-day. "Safety First" has become the most dangerous of slogans, the most murderous and suicidal of policies, a thousand times more so than in the ordinary eventless days that now seem so incredibly remote.

Man attracts to himself the positive (good) side of the world or the negative (evil) side of life by his own courage or cowardice.

Physical courage is at once the most spectacular and the most widespread, but, as its name implies, it is courage on the lowest of the three planes of being. Mental and spiritual courage is at once less ostentatious and infinitely more rare. The latter is the courage that is never daunted by a situation and never runs away from it, "hoping for the best"—as if "the best" could possibly come about from inert matter in a neutral condition without some help from man! It is that contrary state of active being and acting which brings the best into manifestation. The stream of evil is deflected from man's path so that even he himself is astonished at his escape.

Alternatively, if through previous mistakes and wrong-doing of his own, the evil materialises into its negative, putrid expression, man can minimise the shock of its advance by facing up to it fearlessly. He can rise above it, as though he were in a great flood in which, if he stood firmly on a rock, the rushing waters would merely bathe his feet. Then, as the flood recedes, he can wend his way back to the safety of the shore. The floods are beaten. But he has had to face them first, to stand up to all the violence of their assault, before that violence could be subdued and overcome.

The first essential towards overcoming evil is for man to believe, in the profoundest depths of his mind and heart, that no harm can by any possibility come to him, because all things come from God, and God creates good alone.

By believing in evil man creates it and endows it with fictitious power. For we must never lose sight of the fact that all evil is of man's own making. No evil creation is possible to God. But nothing good is impossible to God. It is only man who sets limitations to His power, and by believing in evil, first causes and then increases it.

To conquer evil, man must first understand its fundamental cause and nature. Evil is the result of ignorance of and opposition to natural laws. The way of escape is not through ignorance, but through knowledge and understanding.

Piscean man, that is, man in his material state, can comprehend the light of good only by passing through the darkness of evil. It is for him to make that period of darkness long or short, as he wills.

The relation of the above remarks to the present world situation is obvious. It is only when man understands the reason for his sorrows that he can rise above them into the clearer, purer air of happiness. There are many signs to-day that man at last appreciates, to a great extent, the reason for all the great accen-

tuation of evils that has come upon him. He begins to realize, however dimly, that the selfish, personal attitude is not the right one, not only towards others, but also towards himself. Success in that direction could last only for a short time, and that time has already passed. He is crushed down by the evil results of his own self-seeking, and his realization of that fact is the first step towards improvement in his conditions.

All suffering, whether of nations or of individuals, is brought about by the breaking of natural laws. Man suffers from racial wrongs as well as for individual ones. Of this the Great War was a striking example. The fate of every nation is carved out by its predominant thoughts and actions. Where the balance is greatly depressed on the side of destructive thought and attachment to material things, these evils, when grown to maturity, bring about wholesale catastrophe, in which the seemingly innocent are apparently sacrificed with the guilty.

To restore harmony to a discordant world, no more is needed than to think and to act harmoniously in every single thing, and to inspire others to do the same; to stand up and support that which we know to be right, no matter how great are the odds against us, and to help others to do likewise. This is to "live dangerously", for at times it requires a greater courage than it seems we could possibly possess. But it is the only way towards a conquest of our national and universal difficulties.

R. E. BRUCE

A twenty-year-old coloured man named Frederick O'Cora, by trade a riveter, and living at 26, Fernleaf Street, Moss Side, Manchester, told the Lancashire Conscientious Objectors' Tribunal in Manchester yesterday that he had had a hard struggle to gain the job he was now in owing to the colour bar. He did not wish to take any part in military service. He was not allowed to join in times of peace. "What would I be fighting for?" he asked. "I will always have to go through with this bar, never getting the right I am entitled to."

Mr. A. Roberts: There are some of us in this country who believe all men are equal, irrespective of colour. If you felt, as the result of this war, that you would be treated as an equal would it alter your opinion?

Applicant: There is no freedom for the coloured man, whatever you say. We do not get treated as equals. In reply to Judge E. C. Burgis he said that had he been treated as an equal he would have fought.

Judge Burgis said O'Cora had favourably impressed the Tribunal by his frankness and honesty, and he had not tried to clothe his ideas in "mysterious words". He said that as in times of peace he was the victim of prejudice and had not an equal chance with the white man, he did not see why, in time of war, his services should be sought. But the Tribunal was satisfied that conscience did not prevent applicant joining the Army, and his name would be removed from the register without qualification.

—*The Manchester Guardian*, 3rd April, 1940.

NEW BOOKS AND OLD

THE PROBLEM OF NATIONALISM*

Nationalism is to-day the world's key political problem, and one as fascinating as it is complicated and difficult. This is primarily because everywhere the term has meaning, and everywhere it means something different. Hardly anywhere do we find two nationalisms quite alike, partly though far from wholly because hardly anywhere are they in precisely the same stage of development. Eastern Europe must in this matter be sharply differentiated from Western Europe, Scandinavia from Mediterranea, while the Americas, Asia and Africa, not to add Australasia, all demand separation into other and subdivided categories. Here is proof, if proof be needed, of nationalism's organic nature, of its potential capacity to satisfy, at any rate temporarily, certain basic human hopes and desires, even if by no means always the highest. It moves across the world like water poured over an uneven surface, never failing to fit itself to each irregularity, taking on the shape and colour of that which is below it, reflecting that which is above it, changed by but also changing everything with which it comes into contact.

These local differences, these gradations, have been described and compared, together with analyses of a number of more general aspects of the subject, in a capable and valuable volume prepared by a study group of members of the Royal Institute of International Affairs and issued under the auspices of that body. The membership of the study group was, needless to say, distinguished, but even more so was the list of experts in many relevant fields who consented to criticise and comment upon the material from their various points of view, and the result is a book sometimes uneven, often too closely packed, but always full of fact and penetrating comment, and as a whole indispensable to any student of nationalism regarded either historically or (even more) in its contemporary manifestations. Unlike many such academic studies it is well, or at least livingly, written, stimulated perhaps by the urgency implicit in its origin, having been undertaken, it tells us, "because contemporary developments of nationalism appear to threaten the very future of civilisation".

There we touch the root of the matter. "The nation is the political group, and nationalism the political group loyalty, of the present phase of civilisation." Yet it would seem that it may destroy that civilisation if the latter cannot escape its toils. Must this be, and, if so, why must it be, and how has it come about? Why should men offer their loyalty to that which threatens them with destruction? There is one very simple general answer which indicates the more particular and immediate one. It is that in every human and therefore finite formulation of reality there is a truth which releases to life, and also a limitation which sooner or later must reveal its strangling noose to draw its blinder adherents to death. Every great religion, every great philosophy, every great historical development (and most minor ones too) have had this truth, and all have also had this limitation. The wise man, it has been said, is he who knows when to change horses, and few truer words have been spoken in jest.

Here we see the importance of understanding nationalism—and indeed everything else—historically. First we must appreciate quite clearly its relatively recent origin; it may be a natural

**Nationalism*: A Report by a Study Group of Members of the Royal Institute of International Affairs. (Humphrey Milford, Oxford University Press. 12*s*. 6*d*).

growth, but it is, however much some may wish to suppose otherwise, hardly in the nature of things. Racial or tribal or other more or less local cultures have existed throughout all human history, but nationalism, as a *conscious* and *political* loyalty, spreading from land to land and from continent to continent, belongs clearly to the last five hundred and some would even say to the last two hundred years. In Europe, where it first arose and where to this day it flourishes most vigorously and most variously, the localism of mediæval feudalism had by the period of the Renaissance and the Reformation outstayed its welcome. The immediate, practical loyalty to one's near-by overlord, the larger vaguer loyalty to the Emperor or the Church, had worked well enough in a world where travel and trade were confined to the relatively few. But when the faltering of belief in these older obligations coincided with the rise of a merchant class making and exchanging products over ever-wider areas, and as gradually improving communications made these larger movements ever easier, a new focus for loyalty became necessary. Men found it in the nation, which afforded, to the degree that the king's or other central authority's rule was effective, the desired more extensive administrative areas, within which men could move freely and know themselves still amongst their fellows and under the governing power which accorded them whatever rights they might possess. It was a release, an added security, an enrichment, for men to know themselves and to be able to act as Englishmen and Frenchmen. They walked out of the mediæval prison (as it had become) into a new free world.

Nationalism was—is, in some parts of the world—in that degree a necessary forward step. But conditions, especially in the modern world, outpace ideas. To-day, when men can talk together from opposite sides of the earth, when motor-car, railway, steamship and aeroplane increasingly diminish distances, when events in any one country are apt to have immediate and often serious repercussions in many others, the nation is too often not a liberating but a limiting unit. Moreover, conditions make it not only limiting but actively dangerous. From a variety of causes, well explored in the volume referred to above, "the nation-state became in the eighteenth and nineteenth centuries the standard economic unit. Whether the existence of the nation created the economic unit, or whether the existence of a natural economic unit created the nation, is a question which permits of no dogmatic and uniform answer. In all cases, there was probably interaction between the two factors." But it is the characteristic of a capitalist economic nationalism never to stand still, but to seek a constant expansion ; it turns naturally to an imperialism ever absorbing new territories for exploitation. When such territories, or the best of them, have all been absorbed—which is what has happened to-day—imperialisms must clash. The fear of conquest or indirect domination by others infects empires and smaller nations alike. Each, in natural consequence of such fear, begins to bristle with armaments and threats which in the nature of things sooner or later lead inevitably to war. That is, in simple terms, why nationalism, which a century ago seemed a progressive, liberalising force, is to-day widely regarded as reactionary and menacing over most of Europe and a very great deal of Asia.

What then are we to do about it? Must we denounce nationalism, and then turn our backs upon it in the march to some newer and better goal? That would be one way out, but it appears completely impracticable. Nationalism is no spent thing, but a still-growing power, increasing rather than relaxing its hold in all continents and on all classes. Different parts of the world are in different stages of political development, and what is here the withered, rotting husk may be there the ripening, nourishing fruit. In this matter of nationalism, as in too many others, it is all

too likely that we Europeans take too narrowly local a view, that we tend to see the problem from the European angle only, and forget or pass over with inattention the position and possibilities of the other continents. For this there is in this case, I think frankly, more excuse than in many others. Modern nationalism is, it has been indicated, a recent and Western growth, and it has been from Europe and primarily on European lines (though with ever-increasing local differences) that it has spread to the rest of the world. Japan has adopted many Western ways without very notably improving upon them, and this is a case in point. Modern Chinese nationalism is still in the making, unfortunately almost continuously under the worst possible conditions. It may well be held that the accounts of these and of Indian nationalism in the Institute volume are far too superficial and perfunctory, but, shy as any Englishman must be to express himself on this or any similar subject, it is hard not to feel that a strong case is made out for the origination of Indian nationalism in ideas and in impulses essentially European, and even harder not to find in the moving contribution by Shri Manu Subedar to the January issue of THE ARYAN PATH[1] a tragic confirmation that such nationalism tends to rest all too often upon negative anti-English feeling, and that unless the inner unity for which he pleads is attained, it can, as he says, "only produce a feeble copy of the West".

The point about these, as about nationalisms in the other newer continents, is that they give all too clearly the appearance of presenting little more than earlier phases of European nationalism. Where they seem calmer, more creative, more hopeful in all respects, the dread doubt comes whether they are not so principally because they have not *yet* been subjected to the same intensive strains. Their time will no less surely come, unless they can find at some prior point some new and distinctive line of development. I do not doubt that they are seeking it. Meanwhile, Europe remains the plague-spot, or even more aptly the powder-magazine, of exacerbated nationalism, already in process of explosion. Could a solution be found there, where the evil is at its worst, the rest of the world would also benefit, (*a*) in the promise of a more peaceful world, (*b*) in the evidence of a way out of this seeming blind alley, and (*c*) in the fact that any abolition of competitive nationalism would necessitate an equal doing away with imperialistic exploitation.

The abolition of nationalism itself, I have already implied, is hardly to be looked for; therefore it is the hostile, excluding, hate-creating competitive element we must seek to extirpate. Nations must find some way of standing on their own feet and yet in friendly and not antagonistic relation to other nations. It seems axiomatic to many nationalists and even to many nationalisms that conflict and external pressure are necessary to national unity. But that was not the originating spirit of nationalism, and it cannot produce anything creative, since creation is always liberation, while enmity as infallibly imprisons.

What is the way? The development of the British Dominions suggests one possible solution, for here we have an increasing series of separate nationalisms loosely yet apparently strongly linked in a wider loyalty. But the case is clearly a special one, and even within its limits has hardly yet been fully tested; could India be given, and take, her equal place in the circle, the proof would be infinitely stronger. Even then the problem would remain how far the circle could be extended. Another suggestion is that nationalism should be "de-politicised", as religion has so largely tended to be. But that is an effect rather than a cause, and can come about only when nations consent to a considerable mutual diminution of their sovereign rights and powers.

[1] "Wanted—An Anti-Communal League."

Basically, it is a change of spirit that is needed here as in everything else, the attainment of an attitude at once practical and religious, accepting the plain fact that the average Frenchman differs if only in all his cultural upbringing from the average Russian, the average Indian from the average Englishman, and yet knowing quite clearly and surely that in the ultimate perspective all men are brothers. The ancient Chinese in their best period came very near to the ideal, cultivating a strong national cultural pride and tradition which pitied perhaps but did not hate the foreigner. It was too aloof admittedly—one needs a pride not only in one's own heritage but rather in all the world's—but it was infinitely better than the stark greed and fear and hate of modern nationalism.

Nationalism is like a motor-car which goes where you drive it. Europe has had plenty of it and has found in it not peace but catastrophic war. It may well be in India's proper destiny that her next creative step should be towards a self-uniting nationalism, healing those inner divisions Shri Manu Subedar so plainly indicates. But nationalism *of itself* will achieve no miracles, for the wrong spirit can work its havoc as readily through one form as through any other.

GEOFFREY WEST

PROFESSOR JOAD LOOKS AHEAD*

This is a great book, relentless in its logic and courageous in its daring to defy the idols of the market-place and to be hopeful on the whole about *homo sapiens*. The introductory chapter strikes the key-note of the entire work. What the modern world needs is a high and noble philosophy of life. Unlike science, philosophy will have no concrete results to show, but she can teach a new sense of values and a new way of life. Mr. Joad says well: "Philosophy is concerned not so much with producing as with understanding." Science has given us wonderful power but we have not grown in wisdom so as to use such power for good purposes. We starve in the midst of plenty; we have the power of broadcasting but we broadcast rubbish; the outer distance has vanished but the inner distance has increased; the aeroplane girdles the earth but it is a girdle of death. Life has become mechanised. As Mr. Joad says,

> We live a press-the-button existence; we no longer walk; we go out in the car. We no longer climb; we go up in a lift. We no longer converse; we turn on the radio. We no longer sing or make music; we put on a record.

Even sport is enjoyed vicariously. We can fly in the air like birds and swim in the sea like fish but we do not know how to live like men and women on the earth. We are "without creed or code, standards or values". Life has no meaning whatever. The old scheme of rewards and punishments elsewhere has tumbled down like a house of cards. Freudism has discovered and deified the Unconscious; the old controls are asserted to be impossible and have gone out apparently never to return. We are but a theatre where blind forces strut—a crater through which volcanic forces rush up and jet forth to spread devastation! We are even told that the best way to avoid temptation is to yield to it! *Libido* is the new Divinity and Indulgence is the only prophet!

* *Philosophy for Our Times*. By C. E. M. JOAD. (Thomas Nelson and Sons, Ltd., London. 7*s*. 6*d*.)

War and unemployment cast a shadow over the young and make them disinclined for anything but a short-term view of life, which, taking pleasures as they come, places all pleasures on an equal footing.

We live in an age of disenchantment. Even Communism, which seemed to promise a new heaven and a new earth, is westering and about to set. Russia is as imperialistic as Germany. Marxism was once a revelation but is now a convention and a fashion. Low-browism is displacing high-browism. "The snobbery of culture has been replaced by a snobbery of anti-culture." Mr. Joad says with bitter truth :—

Here, then, is an age which is without beliefs in religion, without standards in morals, without convictions in politics, without values in art....[We live] a bored and boring life.

And yet the urge to know the purpose and the meaning and the value of things is in us and is irresistible. Beauty and Goodness and Truth are real and ultimate values to-day as ever before. We should not mistake means for ends, or the ordinary ends for the Supreme End. Science itself has emasculated matter and materialism. As Balfour said once, matter has not only been explained but explained away. It has become almost as elusive as spirit. It is to-day but "a wave of probability, undulating into nothingness". Let the light of the Spirit shine through the new transparency !

The first part of the work is critical and the second constructive. But Mr. Joad's criticism is itself constructive, and his construction critical. He pictures first of all the world of common sense and then the world of science. In modern times men disagree about ends as well as means. But they think that they are sure about the material universe ! Are they correct in thinking so ? What we really know are only sensations—*Nāma Rupa* (name and form), as Indian philosophy says. But do these sensations prove the being of Matter ? Heat is but the energy of motion of molecules ; sound is determined by the length, the frequency and the mode of vibration of atmospheric waves ; and light "is caused by wavelengths of frequencies falling within certain limits in the electro-magnetic spectrum". Matter is but electricity. Whence and how do the sensations of heat and sound and light come ? Are they mental in their origin ? Are they, as Eddington says, our footprints on the sands of time ? Professor Whitehead says :—

Nature gets credit which should in truth be reserved for ourselves ; the rose for its scent, the nightingale for his song, and the sun for his radiance.

The world of science is but the world of common sense, for science is only organized common sense. But the laws of science, of which science is so proud, explain only the *how*, and not the *why*, of things. Mr. Joad says : "Science assumes a world of matter in motion without providing any reason why the matter should move as it does." The scientific scheme excludes purpose and value. Further, as Professor Whitehead points out, "sense perception does not provide the data for its own interpretation." It is the mind that works up such sense data into an orderly world. How does the mind build up its interpretation of objects ? What is mind ? To the scientist the universe is "a gigantic piece of machinery." But is the mind also a machine ? When a man runs a race, the scientist would explain the phenomenon as an affair of afferent and efferent nerves ! What place has the runner's purpose of winning the goal in his scheme of explanation ? The mind has a teleological purpose and calculates means and ends. Mind and matter are two different orders of being. Sri Sankara says in his famous commentary on the *Brahma Sutras* that Self and Not-Self, Subject and Object, are as contrary as Light and Darkness.

Indian Philosophy has analysed Self and Mind and Matter with far greater thoroughness and certitude than Western Science or Western Philosophy. It

agrees with science in calling Mind subtle Matter, but it refuses to consider it a by-product of matter. It says that Mind is an earlier and subtler evolution from the primal energy. It is conscious of purpose and meaning and it controls and moulds matter for its own ends, though such plastic power is of a limited character. Science omits the values of life—truth, goodness, beauty and happiness. These are immeasurable, whereas Science can deal only with the measurable aspects of phenomena. Physics deals with a closed world, the boundaries of which are quantitative and measurable aspects of things. Colour may be waves and sound may be vibrations, but they are values as well. The body may be only five bucketfuls of water and a bag of salts. But the eternal values of life belong to a different grade and order and level of being. Human personality is unique and cannot be interpreted by science.

But is Mr. Joad's constructive philosophy as wise and convincing as his critical philosophy? Science says that the values of life are purely subjective and are mere figments. It suggests that an honest God is the noblest work of man. It finds life meaningless and predicts its annihilation. Morality is but a convention, and beauty has no real being in the thing but is only a subjective fiction. But these values of life are real and objective, says Mr. Joad. He does not, however, tell us the philosophy behind his views.

Here again it is Indian Philosophy that comes to our aid. Elsewhere we have a welter of mere affirmations either way. The eternal *Atman*, which is beauty and bliss and love and consciousness, shines everywhere through different veils of different colours and different densities. There is thus an objective element as well as a subjective element in our estimate of values. Mr. Joad says well that the existence of temperature does not depend on thermometers though thermometers are necessary to register it. Our judgments of beauty may be due to environment and to heredity and also to *Karmic Vâsanas* (tendencies due to actions in previous births), which Mr. Joad does not affirm and perhaps would not admit. But beauty is real and is of the texture of things. Even so are goodness and truth and happiness. The word "God" sums up these values, and hence life is an increasing realization of these values and its goal is the perfect realization of God in union and identity.

If we subject modernity to such tests, where do we stand? We rush to save time and we waste the time saved. Mr. Joad says with mordant wit :—

> Trains and motor cars enable us to travel rapidly from one place to another; but of what advantage is this unless we put to some good use the time which we have saved to spend in the place to which we have so rapidly travelled?

Nay, we not only "lack the ethical wisdom to use for valuable ends the time which machines have won", but we lack also "the political wisdom to distribute for valuable ends the commodities which machines have won". We have confused means and ends. Leisure, comfort and wealth are not ultimate values but are intermediate values. They are utilitarian and have only a survival value; they are concerned with quantity and not with quality. But in the real values of life we attain an integration and an elevation of our personality. In them we feel a release from our lower nature, and we never tire of them. There is also a note of immediacy about them. In short, a sense of values implies the soul in action. Pleasure is absorption in self while happiness is absorption in the super-self. In the case of pleasure there is a preëxistence of want; but happiness is positive. Pleasure results in more and more effort to get less and less satisfaction. Happiness being a release of soul-force is natural and equable.

The concluding portion of Mr. Joad's book deals with the State. To-day we are told that man is made for the State

—not that the State is made for Man. It is true that the General Will is more than the sum of the individual wills and implies a Personality. But the idea of the State being an organism is overdone to-day. The organs of an organism have no wills or purposes of their own, whereas individual members of the State have their own wills and purposes. They cannot live apart from the organism. But individuals can live apart from the State though it cannot live apart from them : a human society is not a mere ant-hill or a beehive. Nay, the State itself will be transcended in the Super-State. Probably it may disappear when all are virtuous and happy.

Further, we belong to religions which are bigger than States. Thus, the State is but one of the means of the good life, and there should be no mystical exaltation of it. The State should promote the good life, not proscribe it. The Hitlerian theory that man exists for the State and that a woman's highest privilege is to breed children and send them to war is as incorrect as it is irreligious. Even the tyranny of Plato's philosopher-Kings would be intolerable. Mr. Joad says well, " It is better to be free to go wrong than to be compelled to go right."

States tend to pass into empires. Development of colonies has always a sinister meaning. Lord Acton has said :—" All power corrupts and absolute power corrupts absolutely.....All great men are bad." Wealth and military efficiency tend to become the ends of the State. The greatness of a State should be tested by the distribution of wealth rather than by its overproduction or its stagnation in the hands of a few. Ours is a generation which confuses means and ends. Liberty and Democracy also are only means of the good life.

Similarly with the economic justice which modern Russia praises. Economic justice is a canvas on which can be painted the picture of the good life ; yet it is not itself the picture.

It is here that philosophy comes in. India has never divorced philosophy from science, but to-day she is fast divorcing them as the West has done. Mr. Joad says :—

We need to-day a development of the philosophy which is concerned with ends commensurate with the development of the science which is concerned with means.

Mr. Joad has done his best to make us keep our highest loyalties.

The most curious feature about his book is that its postscript demolishes its thesis. His " Values " dangle in mid-air. Beauty, Truth, Goodness, Happiness are all mere abstractions unless they are realized as inhering in some Personality or some Supra-Personal Being. Are they interrelated or disconnected ? Where do they exist ? How does *homo sapiens* visualise them as values unless they are inherent in him, the innermost and eternal portion of his being ? Is it not a case of deep calling unto deep ? Is not Mr. Joad's philosophy itself a mere figment—a soap-bubble finer than those of science ? He is a doubting Thomas. He has no abiding faith in Christianity or, for the matter of that, in any religion or even in God. In answer to the query about the Person standing behind the values, in the sense in which a person's character is revealed in the expression of his face and shines forth in the glance of his eyes, Mr. Joad replies, " All this, I say, may well be so, I do not wish to deny that it is so, but equally I do not wish to affirm that it is so." His is a refined and bloodless sceptic pessimism. He says :—

I am as yet totally unable to see how a good God can be the author of this world of evil and suffering....Thus, while a God who is the unity behind the values seems to me to be possible, He can, as I see it, have no part in the creation of man and man's world.

K. S. RAMASWAMI SASTRI

LIGHT WITHOUT HEAT*

The sinews of war are Men, Materials, Money and Morale, all indispensable; but the greatest of these is Morale. The Oxford University Press is making a direct contribution to England's War Chest by this growing series of pamphlets presenting the ideas on which a sound national morale can rest. There is remarkably little flag-waving in them and less vituperation; altogether a refreshing absence of attitudinizing. Disinterestedness in their writers would be a miracle—and there are no miracles—but if these pamphlets be propaganda, would that such propaganda were a little more common! They inspire confidence that their writers are trying to present for the reader's uncoerced judgment the facts as they see them; more cannot be expected of them. That some of the facts are depressing and many discreditable to Nazism is hardly the writers' fault.

They are all well worth reading, pithy and vivid, whether Mr. Julian Huxley in No. 5 is demolishing the racialism myth or Sir William Beveridge in No. 24 is discussing *Blockade and the Civilian Population,* in which he justifies the blockade as an inevitable war measure and holds that if German civilians are condemned to hunger it will be because their Government refuses to divert from war purposes a sufficient portion of their available resources.

One of the most arresting pamphlets is No. 1, *The Prospects of Civilization,* by Sir Alfred Zimmern, published last July. He views the moral problem in international relations as more important than the economic and the political problems, though less urgent. The industrial revolution has brought mankind power, abundance and interdependence. The recognition of the last, which alone would give to all the benefits of the first two, is held up by the "small-scale man in a large-scale world". Such men there are in all countries, but Sir Alfred names the "political immaturity of the German people" as the chief hindrance to international co-operation. Granting that his summary of Nazi ideology is a caricature, would not the resemblance be obvious in any context?

> Power for them still means the power of man over man rather than the power of man over Nature. A neighbour for them is still a potential enemy, spying for an opportunity of loot....Countries endowed with natural resources which their inhabitants are only too anxious to sell in the world-market are stores of treasure jealously withheld from a hungry warrior tribe.

Propaganda in International Politics by Prof. E. H. Carr (Pamphlet No. 16), admits fairly that democracies "are not altogether innocent of the arts of moulding and directing mass opinion". His acceptance of the drift towards centralized control as inevitable is as disquieting as his assertion that "the success of propaganda in international politics cannot be separated from the successful use of other instruments of power". But he does recognize two limitations on power over opinion: conformity with facts and "the inherent strain of idealism in human nature". "No national policy", he frankly concedes, "is disinterested", but those nations that

> in the pursuit of their ends show more consideration than others for the rights and interests of the rest of the world....are entitled to claim that their policy is more moral; and their international propaganda, resting on this basis, is likely to prove more effective.

Mr. R. C. K. Ensor's pamphlets, *Mein Kampf* and *Who Hitler Is* (Nos. 3 and 20), and Mr. J. W. Jones's *The Nazi Conception of Law* (No. 21) bring out what the democracies are facing and in how far wrong thinking is responsible for the war. Mr. Ensor considers it folly to ignore the cards which Hitler with cynical frankness laid face up in *Mein*

* *The Oxford Pamphlets on World Affairs.* Nos. 1 to 26. (The Oxford University Press. 3*d.* each).

Kampf and has since been playing. Annexation of territory, for example, is there urged as a duty incumbent upon a superior race which needs to expand. His recipes for domination are diabolically clever, as proved in application. What Sir John Hope Simpson well calls in Pamphlet 13, *The Refugee Question*, "one of the saddest pages of history" —"the story of the persecution of the Jew and of the so-called 'non-Aryan' in Germany, Austria and Czechoslovakia since its annexation" is incomprehensible without the clue furnished by Hitler's "Aryan" race obsession and the spirit of ruthlessness here brought out. Hitler's life story describes but leaves still unexplained his meteoric rise to power and his hypnotic hold upon his followers, unless the explanation lies in the intense idealism which consorts so oddly with his savage opportunism.

That the Nazi conception of law is essentially fluidic has been demonstrated in international relations. Domestic contracts, it appears, are equally undependable, with "impossibility of performance" as "the corner-stone of the law of obligations". The aim of Nazi punishment is revenge, not reform. The accused is guilty until proved innocent and even when acquitted may be taken into "protective custody" in a concentration camp.

The latest pamphlets, "Paying for the War" and "The Naval Role in Modern Warfare", are by Mr. Geoffrey Crowther and Admiral Sir Herbert Richmond, respectively. The former makes dry-as-dust facts absorbingly interesting. The latter, while bringing out a number of interesting points on international law, seems perhaps to fall somewhat short of the admirable objectivity of the series as a whole.

While the presentation of facts in these pamphlets is necessarily *ex parte*, the enemy view-point is come across indirectly, as in the mention in Pamphlet No. 21 of the German view that the League's failure to attempt to apply Article 19 of the Covenant, which provides for the peaceful revision of treaties or of conditions which have become inapplicable or dangerous to peace, left them no alternative to alteration by force. Even this indirect presentation is valuable and shows an advance in open-mindedness over the last war. The publishers are rendering a real service to democracy, for when democracy goes wrong it is due to unenlightened opinion and the lack of a sound basis for judgment. Voting, as often at present, by the raising of hands must be superseded by the voting of *heads*, which political education will make possible.

Some such work is very necessary in India. We should welcome the issuing by some enterprising publishers of pamphlets as well-informed and as unbiased as these, on the various problems affecting India.

E. M. H.

Japan, Her Cultural Development. By RYÛICHI KAJI. (Kokusai Bunka Shinkokai, The Society for International Cultural Relations, Tokyo.)

Mr. Ryûichi Kaji has undertaken an almost impossible task in endeavouring to compress within this little volume the various cultural experiences of Japan from the remotest past down to our present day.

"The fundamental principle which has run through the cultural life of the Japanese people from ancient times is to receive all foreigners and their cultures with open arms, raising no barriers against them but rather ensuring them a place to live, and to bring those new cultures to perfection by infusing into them the peculiar characteristics of both the land and the traditional culture of Japan." Thus Japan has become "a treasure-house of world cultures."

Perhaps no foreign culture has modified and enriched the culture of Japan to such a great extent as the Chinese culture, but the influence of Indian, Persian, Babylonian, Assyrian, Hellenic and

European cultures has decidedly left its mark. This is interestingly brought out in the attractive illustrations.

The exquisite wooden statue of "Maitreya" in the Buddhist nunnery of Chûgû-ji, as well as the majestic "Great Buddha" at Kamakura, shows a strong Chinese element, whereas the work of "The Bodhisattva in the Golden Hall" of the Hôryû-ji Temple at Nara bears a remarkable resemblance to the mural paintings of Ajanta, and again the delightful musical instruments, water jar and chess-board shown in the work bear a stamp of Persian and Greek culture. How the art of miniature gardening, tray landscape and dwarf-tree culture, so characteristic of pure Japanese culture, came into existence, is also interestingly described by the author.

And to-day Japan continues to absorb and assimilate foreign culture, but having turned her back on ancient and honourable China and on the spiritual influence of India she is busy importing the scientific and mechanical civilization of the Western world. And the result? The illustrations at the end of the book, depicting the cultural expressions of present-day Japan, give a graphic answer to the query, for they picture the mass production of machines and aeroplanes, not masterpieces of Buddhas and Bodhisattvas!

Mr. Ryûichi Kaji seems to be proud of the fact that to-day Japan ranks as one "among the Three or Five Great Powers" of the world. We do not share his enthusiasm about modern Western civilization but feel rather sad to learn from these pages that the sons and daughters of present-day Japan have been caught in the maelstrom of modernization to such an extent that they seem to have forgotten their glorious culture of the past.

M. L.

Sandhya Meditations at the Christukula Ashram. By C. F. ANDREWS. (G. A. Natesan and Co., Madras. Re. 1/-)

Sandhya Meditations are, as the name suggests, short informal talks given by Mr. Andrews during the quiet hour of evening meditation. They breathe a spirit of peace and radiant faith which those who knew him tell us characterised Mr. Andrews and placed him in vivid contrast to the crowds in which he laboured. Through the ashram he found that spiritual refuge of the soul so sorely lacking in these turbulent days.

Andrews, though an adopted son of the Great Mother, India, whom he loved and lived to serve, was essentially a Christian in that he regarded Jesus as unique among Teachers. Recognition of the Fatherhood of God [he finds] is the unique privilege of holding the Christian faith. We look at the other living faiths of mankind with the deepest reverence and respect...but in Jesus Christ that Light [which shines in darkness] became fully visible and focused in a single character which was able to reveal not a partial image of the invisible God, but the one true image which we...could recognize and accept.

To the end of his life he remained staunch to the belief that "All these different words of God to man were taken up and united in the One Word, Jesus Christ."

But the man Andrews must have been as far in advance of his expressed faith as many of us are laggards behind our professions. In no other way can the deep love he inspired be explained.

This little volume will prove a solace to many who will seek the continued inspiration of the late C. F. Andrews.

D. C. T.

Bhāṣā-Pariccheda with *Siddhānta-Muktāvalī*. Translated by SWAMI MĀDHAVĀNANDA with an Introduction by Dr. SATKARI MOOKERJEE. (Advaita Ashrama, Mayavati, Almora, Himalayas. Rs. 2/8.)

The author of the Sanskrit original is the well-known Visvanatha Nyayapanchanana Bhattacharya, a great Naiyayika of Nadiya, Bengal. The work is an introduction to the hybrid Nyaya-Vaiseshika school. The Nyaya was originally a system of logic and the Vaiseshika a system of metaphysics, the former dealing with the nature of thinking and the latter with that of being. But as pure logic which does not discuss the ultimate presuppositions of thought, the Nyaya found the pluralism of the Vaiseshika congenial and assimilated it. So *Bhāṣāpariccheda* forms an introduction not only to the Nyaya but also to the Vaiseshika school.

It is an introduction not only to logic but also to metaphysics. Further, its study is essential for an understanding not only of Indian pluralism but also of idealism. That is why every student of the Vedanta, whether the Advaita, the Visishtādvaita, the Dvaitādvaita or the Dvaita, has to study it. The higher conceptions of monism are built upon an examination of the concepts of pluralism ; and so, unless one understands pluralism well, one's understanding of monism will be shallow. That is why even *sanyasins* or recluses, who have renounced everything and have nothing worldly to gain by a study of the Nyaya-Vaiseshika, take seriously to it. And the Nyaya-Vaiseshika, especially the neo-Nyaya, is one of the most systematically developed pluralist realisms the world has ever seen. Coming into conflict with its rival schools which tried to pick out contradictions in its concepts, it tried to develop them so minutely and with such hair-splitting distinctions that one feels suffocated before he can stretch his thought from the beginning to the end of the definition of any concept. This line of definition-formulating went to such abnormal lengths that the definition of an idea and its explanation came to form a small treatise by themselves. And we have works like *Avachchhedakatvaniruktī* etc. This school, we may say, is the expression at its highest of the logical spirit of Sanskrit. It is to such a school of thought that *Bhāṣāpariccheda* forms an introduction. Its importance therefore cannot be overrated.

The translation of this work has really been a long-felt want. Those who have only an elementary knowledge of Sanskrit and no opportunities to study with a specialist will find the book very useful. The translation is neither too free nor too literal and so will neither mislead nor obscure. This is practically the first of its kind in the field, the previous translation of Dr. Roër having long been out of print. The translation of some passages is certainly not easy, and to make the translation intelligible is still less so. For instance, the *Karika* on *vyapti*, which may be freely translated as the inductive general proposition, is an example of the neo-Nyaya style of definition. One can easily perceive the difficulty in understanding it and the greater difficulty in translating it. The translation is indeed one of the best conceivable, and can be understood with the help of the commentary and the footnotes. The passage gives a taste of what neo-Nyaya is, and it is meant for the beginner. One may imagine how complicated both the style and the thought would be, which a specialist would be expected to read and to understand.

This book may suitably be prescribed for undergraduate classes in Indian logic and philosophy, but the addition of an introduction or appendices in which the nature of the Nyaya and the Vaiseshika, their relation to other systems, their categories etc., were discussed fairly systematically would add to the value of this translation as a text-book. Even for those who are not college or university students but want to read and to understand by themselves the Nyaya and the Vaiseshika the addition would be of immense help.

P. T. RAJU

The Persian Mystics: The Invocations of Sheikh 'Abdullāh Ansāri of Herat. Translated by SIR JOGENDRA SINGH with a Foreword by MAHATMA GANDHI. (John Murray, London. 2*s.* 6*d.*)

This small volume in the Wisdom of the East Series contains an English rendering of the *Munājāt* of Sheikh 'Abdullāh Ansāri of Herat, the celebrated mystic poet of Persia whose fame mainly rests on his supplications and his quatrains.

Through his numerous half-mystical half-ethical writings, which he composed sometimes in prose, sometimes in prose mingled with actual *ghazals* and *ruba'is* [he] contributed more than any one else to the gradual fusion of mystical and didactic poetry and prepared the way for great Sana'i.

The object of the present work, as Mahatmaji says, "in these days when irreligion masquerades as religion", is twofold. First to bring the best in Oriental thought to the Western mind and secondly to cultivate a Universal fellowship between the different religions of the world so that they may approach each other in the spirit of mutual good will. Mysticism in the higher stages of the realisation of Truth is a medium to such *rapprochement*. In this sense, as Sir Jogendra Singh remarks,

Sufism is not a system really. It is a way of life. It is beyond the range of reason. It cannot be comprehended but it can be realised.... The mystics pass like shooting stars, giving light to those who are ready to receive it and disturbing others, who close their eyes lest they may be dazzled by its brilliance.

The Invocations of Sheikh 'Abdullāh Ansāri are deeply saturated with devotional mysticism. Though taken together they lack homogeneity of thought, that lack is compensated by their emotional sincerity and deep-rooted faith in the Truth :—

Then I took the road that leads to Him;
And became a slave at His gate:
Then the duality disappeared
And I became absorbed in Him.

BIKRAMA JIT HASRAT

Mohamed in Ancient Scriptures. By U. ALI. (S. R. and Brothers, New Kotwali, Agra)

This little book is a typical example of theological dialectics. The author seeks to prove that the Prophet of Islam was "Maitreya Buddha". He compares passages from the Buddhist scriptures with similar texts from the *Quran* and the *Abadis*, the sayings of Mohamed. Then he takes what he considers to have been the teachings of Jesus and of Shankara or opinions about their teachings and summarily concludes that neither of these could have been "Maitreya Buddha"!

Devotion to one's Teacher is an excellent quality but it loses its merit when it prompts one to belittle other Teachers. What is of importance is the fact of the long line of "Prophets" taught in Islam, as in other religions, and that all these Prophets have taught an identical Doctrine, as a comparative study of religions, conducted impartially and intelligently, demonstrates.

It is interesting to note the parallel teachings quoted by the author from the *Quran* and the Buddhist Scriptures on such important truths as that Teachers can but warn and point the way; each man has to work out his own salvation.

Mohamed preached the same plan of salvation as the Buddha Gautama.

How can a true Muslim, then, claim that his religion is unique?

But just as in Islam there are many wrangling sects, each giving its own interpretation to the teachings of Mohamed, so theologians and priests in other religions have hid under the dust and trash of dogmas the truths taught by their respective Teachers.

Our reverence and gratitude must go to all the Teachers. The only way in which we can express this gratitude is by brushing away the dust of the dogmas and so uncovering the shining truths They taught, and then by living up to those truths.

M. ABDUL BARI KHAN

The Illusion of National Character. By HAMILTON FYFE. (C. A. Watts and Co., Ltd., London. 8*s.* 6*d.*)

Mr. Fyfe's book comes very aptly at the present time as a calmly reasoned examination of the facts underlying all the foolish clamour about National aspirations and National honour. The first two-thirds of the book presents an analysis of the grounds for the familiar claim which we all seem to recognise, that there is a representative national *character,* and that if we take the average man of any race we shall find in him the special qualities and tendencies of that race.

Now, no one would deny that we can describe certain traits which to a greater or less degree appear typical of the national character. Even within the small limits of the British Isles, we can differentiate between the character of the English, Welsh, Scottish and Irish peoples. And if we grouped them together under the specific label of Britons, allying them in this relation with the Northern Europeans, we should be able to distinguish between the character of the average of such a group and that of, say, the Japanese. This is true enough, though there might be a wide variation of opinion between different observers as to the exact nature of the distinguishing qualities in question. But what Mr. Fyfe sets out to prove in this book is that none of these characteristic qualities is in any sense fundamental, that they arise, in fact, not from innate differences but from those imposed by education, by climate (an important factor) and in general, from the mass suggestions developed by race habits of thought and methods of government. A test of this contention might be made by taking, say, a Japanese and educating him from birth in the beliefs and principles of an English middle-class family; for who could doubt that we should find him, as the result of such an experiment, far more nearly English than Japanese as regards those traits which we believe to typify national character?

The last third of the book deals with the unhappy results consequent upon this conception of innate and incurable differences in national thought and tendency, the inevitable outcome of which is found in a foolish national pride evidenced as patriotism.

Mr. Fyfe is peculiarly well qualified to write such a book as this. As war-correspondent and journalist he has lived in many parts of the world, and is a singularly acute observer. But he does not reach out to the extension of his own argument by any examination of those underlying truths which demonstrate so clearly that in whatever country a man may be born, it is his spiritual development that ultimately determines his character. Mr. Fyfe has correctly interpreted the phenomena with which he is here dealing, realising that the differences in tendency and temperament between one nation and another are superficial and ephemeral. But he has not deduced from that conclusion the concept of our spiritual unity.

J. D. BERESFORD

My Friends the Baboons. By EUGÈNE N. MARAIS. (Methuen and Co. Ltd., London. 5*s.*)

Those who do not share the late author's apparent view that evolution is a fortuitous process without intelligent guidance will not attach undue weight to his forebodings lest the *genus homo* may die out due to increasing divergence from type. His apprehensions were not quite valueless if, as is implied, they furnished the motive for this fascinating study of what he calls "twilight souls".

The outstanding impression which his account leaves is of the essential unity of life, in spite of the handicaps which the less developed forms lay on its expression.

The great current is beyond doubt the same in kind, however much it may differ in volume and intensity.

Certainly there are valuable lessons which man, for all his pride of reason, may learn from these humble ones; if

every man obeyed his conscience as each baboon his instinct we might find general such willing subordination of the individual wish to the good of the group ; a similar delicacy is avoiding the giving of embarrassment to others ; a like self-forgetful courage in defence of the helpless, not restricted to offspring or mate.

Not the least interesting feature of the book, however, is the corroboration which it brings to the ancient Hindu explanation that the ape represents a retrogressive departure from the human type. The author does not go so far as to attribute with the Hindus a partly human ancestry to the ape, but, basing his thesis largely on fœtal development as an indication of the evolutionary history of the species, he remarks that " the development of the fœtus of our baboon shows a great retrogression ".

" The baboon fœtus and the baby baboon prove that the animal is descended from a race which was more closely allied to the anthropoid apes and man than the full-grown baboon of to-day... The prehistoric baboon was much more erect than his descendant. It was probably more erect even than the present African anthropoid apes."

He believes that the baboon has sprung from a branch of the gorilla species, but he observes that, although the skull of the full-grown baboon is reminiscent of the gorilla skull both in general conformation and in the ridge of bone across the back of both, the skull of the little baboon lacks altogether that " gorilla 'comb' " and possesses a round protruding forehead.

In this respect the little baboon is surprisingly " human "—much more human than any of the existing anthropoid apes ; and the human-likeness of the face and skull is even more noticeable in the unborn baboon than in the fairly developed individual.

" The surprising difference of character between individuals " is also significant. " In this respect ", the author remarks, " there is no other animal of which the baboon reminds one so much as of man."

In short, *My Friends the Baboons* is a valuable addition to the arsenal of opponents of the theory of the animal ancestry of man.

PH. D.

Báhárán. By KHAN BAHADUR MIRZA JAFAR ALI KHAN, M.B.E. (" Asar "). (Nizami Press, Lucknow, Rs. 3/-.)

Mirza Jafar Ali Khan (" Asar ") is one of the well-known ghazal writers of the Lucknow school of poetry. His first collection *Asaristan,* which was published a few years ago, put him in the front rank of Urdu poets. In his choice of words, purity of language and use of musical metres he is a typical Lucknowi; but unlike most Lucknow poets, he is gay, vivacious and always optimistic. The very-often-met morbidity of thought which is one of the weaknesses of the Lucknow school is marked by its absence from " Asar's " ghazals.

" Asar " has been influenced by that foremost of Urdu poets, " Mir ", whose classical ghazals have served as models for many aspirants. In his choice of long and short metres " Asar " closely follows " Mir ". " Asar's " romantic lyrics are always couched in musical, sweet-sounding words. A translation would give some idea of the romantic spirit of his ghazals, though not of his musical expression.

Her Narcissus (eyes) were drowsy with sleep ;
her lips stained with red wine.
Musk-scented tresses were scattered on her shoulders
and her bodice smelled of rose-water.
Her face wet with drops of perspiration due to excessive modesty
looked like a flower drenched with rose-water.
When she cast a glance on me, alas, it looked like frowning.
But, Asar, I still cherish the memory of that look,
angry and frowning though it was.

A selection from his first collection *Asaristan* is given at the end of this volume. All those interested in Urdu ghazals should not fail to read this attractive collection, *Báhárán.*

NURUL HASAN HASHMI

India's Sacred Shrines and Cities. (G. A. Natesan and Co., Madras. Rs. 3/-)

The publication of this book marks a step in the direction of fulfilling a long-felt need : an intelligent guide to some of the places of pilgrimage of India. Travellers are at a loss as yet to find any volume that will give them not only the information supplied by the well-known red-backed *Baedekers* of the West, but in addition some historical background of both fact and tradition, without which a visit to almost any of these shrines must remain at best an emotional experience more or less pleasurable, but dependent largely on what is seen.

The author of this volume lays more stress on the religious and historical significance of the shrines considered than on the practical information often essential to the traveller in India, where the question of hotel or dak bungalow accommodation, means of conveyance etc. may be the deciding factors in the planning of a trip. These items cannot be said to have received any practical consideration.

The treatment of the temples is very uneven. Some, such as Dwarka and Pindara are considered in a good deal of detail historically, and the religious stories connected with them are related in considerable detail. Contrasted with these are chapters on Madura and Elephanta which tell us little or nothing of value, though Elephanta, especially, is a shrine of paramount interest. These are but random examples.

This volume, however, seems to contain the seed for future effort when we may hope to have an adequate and a comprehensive guide that will meet our devotional as well as our intellectual and our practical needs.

D. C. T.

From a School Window. By N. K. VENKATESWARAN. (B. V. Book Depot, Trivandrum. Re. 1/-)

Here is a small but significant collection of essays on education and student psychology which should be in the hands of parents and teachers alike. It is written with a contagious enthusiasm by one who regards his profession as an opportunity to offer soul-service. Our mechanistic educational system based on a quantitative rather than a qualitative standard is the inevitable result of materialistic conceptions of life. Because our schools view the child as so much molten lead to be moulded by unimaginative and unenthusiastic schoolmasters according to prescribed designs in which mind and body have no essential relationship and in which the brain must at any cost be crammed with useless, inappropriate and often false knowledge by hidebound curricula, they deform rather than form ; they fill but do not kindle the mind. Mr. Venkateswaran has for years witnessed our failure to produce integrated men and women in whom mind and body co-operate to develop an individual whose academic learning serves but as a vehicle of soul culture.

He puts his finger on many of the more dangerous because less glaring faults of our pedagogical system, and while he suggests reform measures in terms of universal principles, he leaves the detailed application to the ingenuity of the individual.

Mr. Venkateswaran lays no claim to originality. The grand security of finding himself accomplice with the world of teaching more than compensates the limitations involved. The roots of our difficulty are nourished by our failure to view children as unfolding souls and the purpose of education as the development of their already latent powers. We ignore the fact that while education is an admirable thing, nothing that is worth knowing can be taught, and that education should mean a co-operative process of spontaneous and happily balanced unfoldment of the budding perceptions in which the teacher's rôle is merely that of adjuster and guide.

D. C. T.

A Primer of Higher Space: The Fourth Dimension, to which is added *Man the Square: A Higher Space Parable.* By CLAUDE BRAGDON. (Andrew Dakers Ltd., London. 5*s.*)

This book holds a rude shock in store for the unsuspecting reader who picks it up for mental relaxation and expects the author as usual to do all the work. It is not beyond the grasp of any intelligent person, but it demands close attention and calls into play intellectual muscles which in the average modern man, with his spectator mentality, are stiff from want of exercise. The mathematical reasoning on which much of the argument rests is rather steep going, but the vista from the height is worth the climb; it gives a generous stretch to the mind. Mr. J. B. Priestley, who introduces warmly this new English edition of a study which apparently he, like the reviewer, had read with interest years ago, believes that "to not a few people it may represent the beginning of an entirely new and extremely valuable conception of the nature of human life and destiny".

Popular common sense rebels, and justly, against the idea of another actual dimension correlative to length, breadth and thickness, but whether we call the expansion of consciousness which Mr. Bragdon visualizes "the fourth dimension" and so adopt yet another misnomer is less important than whether we grasp the idea behind the expression.

In "Man the Square" Mr. Bragdon allegorizes fancifully the suggestive passage from Madame H. P. Blavatsky's *The Secret Doctrine* with which his volume closes. He symbolizes the universe as a crystal cube divided midway by an iridescent film which represents the phenomenal world. Each man is a microcosm, a small cube moving about within the great one. The continuous but changing cross-section made by any cube in its periodic passage through the filmy plane represents one physical incarnation. The gradual passage of the cube through the film accounts for the phenomena visible on this plane as growth, maximum and decline. Each cross-section's contour, symmetrical or otherwise, is determined by the angle at which the cube involved encounters the plane, the cross-section representing the personality and the cube of which it is a projection representing the individuality or higher consciousness. Uniting the two and taking the right attitude to life the personality changes its contour and, becoming a perfect square, attains to philosophic calm and a serene existence. The allegory is not quite free from touches both of Christian orthodoxy and of pseudo-theosophical teaching, but it is not, of course, intended to be taken literally and it does provoke thought along the lines suggested in the author's citation from *The Secret Doctrine.* The closing portion of that citation reads in the original edition :—

> No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past, present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there.

PH. D.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

There are few developments in present-day India to compare in potential significance with the labours of the National Planning Committee which is trying to see, as parts of a co-ordinated whole, the many different subjects which enter into the problem of a sound national economy for India. Pandit Jawaharlal Nehru, at the close of the Committee's May sessions, appealed to the public for criticism or suggestions. He wrote :—

> Perhaps one of the most important and desirable consequences of our work is to make people think of planned work and a co-operative society. This thinking has been too rare in the past.

Naturally we know little as yet as to the Committee's deliberations and shall await with interest the promised report of their conclusions in book form. Meantime all must recognize the desirability of not leaving India's future to hit-or-miss development. Indians have to realize their unity and their interdependence and must find ways and means to give maximum effect to that realization. Agreement upon the goal is the first requirement for steering a straight course.

In determining that goal, however, we hope the Committee have not taken as an exemplar the economic or social structure of any Western nation. More, have the Committee done the very necessary thinking about the causes of the obvious failure of Western civilization? The West has had many of the things usually deemed the elements of a flourishing civilization; and yet they have failed to insure either security or happiness. The West has had highly organized industrial, commercial and banking arrangements and yet exploitation has been rampant and unemployment widespread. The West has had universal education and expert scientific knowledge, but education has not quickened the social conscience sufficiently and much of the power of science has been turned into destructive channels, producing mines and bombing-planes, machine-guns and tanks. The West has had mass production which could have fed the hungry but, alas, has not. California's fruits have been allowed to rot that prices might not fall; Brazil has dumped its "surplus" coffee into the sea; examples could be multiplied. *Cui bono,* then? The West has had well-organized religion, especially in the Roman Catholic Church, but the failure of organized religion is writ large upon our time. The Church has not been capable of moving Hitler's little finger and its prayers have gone unheard. The West has had high culture, great poetry, music, art, but none of these has mellowed the people's hearts. Why not?

Pandit Nehru referred in his appeal to the absorbing and oppressing international happenings of our day, but is their lesson duly weighed? He hopes that the Planning Committee

> will lay the foundation of the planned India of the future. The superstructure will inevitably come later, but if even the foundation is laid in men's minds, a great national task will have been done.

Ideas rule the world, and correct ideas at this time are of the greatest importance, that the foundations of the planned India may be laid true and straight. Not economics or finance, not industry or trade, but moral principles should be the Soul of future Indian development.

Electrophysiology is over a hundred years old. Half a century ago science had established that the production of electricity was going on in all the tissues of the living body and that all cerebration and brain activity were accompanied by electrical phenomena.

In an article in *Science and Culture* for May on "Electrical Rhythm from the Human Brain", Shri Basu Kumar Bagchi describes some recent experiments at the Bose Research Institute on the action potentials of peripheral nerves, the new method of recording brain potentials being known as encephalography. The new technique, it is claimed, will be practically useful in locating brain tumours and in the study of nervous and mental diseases, but the findings have also more general implications.

The article is as unsensational as only a strictly scientific report can be, but it makes such interesting points as the claim that a man's brain waves are as characteristic of him as is his voice, and are as still when death has overtaken him. Other significant findings from experiments in this field are that the rhythm of the brain waves is affected not only by objective stimuli but also by concentrated thinking, by strong emotion and by sleep. It is found that all parts of the brain do not go to sleep at the same time.

It is interesting also to note that

> the brain rhythm can get accustomed or adapted more or less, to a continuous stimulus attack....An unexpected loud call of the subject's name at first disturbs his alpha rhythm and...after the 16th call, and particularly after the 36th, his brain waves remain apparently unaffected by the call.

The analogies suggest themselves of the blunting of sensibility by the continual bludgeoning with horrors to which the war reports subject our consciousness and of the progressive moral anæsthesia produced by persistent ignoring of the promptings of conscience.

Shri Bagchi admits that "even to-day it cannot be said that our knowledge of the electrical response of the brain has made more than just a beginning. In the recognition of the human brain as a dynamo, a generator of force, may lie the clue to many phenomena, psychic and physical. For example, the electro-magnetic emanations thrown off by a crowd labouring under intense mental excitement may well account for the extravagances of an evangelical revival or the comparable frenzy of a lynching mob. And who can say that the aggregate force so generated and released by the emotional outbursts of individuals in all parts of the world may not bring about actual physical cataclysms?

Are the forces we know of—electricity *inter alia*—what they seem or are they but the phenomenal manifestations of realities we know nothing about—but which were known to the ancients and—by them worshipped? May there, in other words, be a higher form of electricity than the physical one known to the experimenters? And, if so, who can tell where end its possibilities?

Mental tests, which are the pride and joy of modern psychology, are under fire, it seems, from more than one quarter. Prof. T. H. Pear of Manchester University, in an article cited in these columns for March, found them inadequate. Dr. James L. Mursell of the Teachers' College of Columbia University contributes "Mental Testing: A Protest" to the April issue of *Harper's Magazine*. He believes that some good and useful work has been done and that such carefully standardized tests of general intelligence as the Binet scale, while not sufficiently accurate to be used as the sole basis for guidance, can "anticipate common-sense judgments which take a long time to form". But he maintains that a snapshot of a moving mind is as apt to be a parody as is a snapshot of a moving person. He is particularly scornful of the claims to measure accurately by "scientific" tests social or moral aptitudes or this or that specific characteristic. Far too much of such testing, he writes,

> is on the plane of palm reading, bump feeling, and the casting of horoscopes. The

public has been regaled with ballyhoo about the "uncanny accuracy" with which "science" can measure this or that mental characteristic and predict the potentialities of young children, when often tea leaves would be a safer guide.

Wide currency has been given to doctrines about the inheritance of mental traits and the distinguishing marks of races and individuals, all elaborately "proved" by mathematics from test results, and lacking just one needful thing—a foundation.

"It is a sorry spectacle", he declares, "of science gone to seed."

Another happy hunting ground for large and brave interpretations of test results is the comparison of different races....Racial differences in mentality may indeed exist, but a critical survey of the work done compels us to conclude that tests have revealed very little that is practically important about them.

Would Rousseau have repented of his *Emile* if he could have foreseen the extravagances to which, a century and a half later, the logical development of its educational theories has led? For there can be little doubt that it was his application to education of the doctrines of naturalism, banishing as they did strenuous exertion from the educational sphere, that started the ball rolling which has grown into the Progressive Education movement in the U. S. A., claimed to be the strongest movement in present-day education in that country.

Ann L. Crockett, a high-school teacher, contributes to *The Saturday Evening Post* for 16th March an article on "Lollipops vs. Learning" which is no less serious for being in a popular style. She admits that the Progressivists have done much to humanize the schools and to adapt them to the children's needs, but she thinks things have gone too far when a superintendent says of a boy who is failing in history, "But if Joe doesn't like to read history, why should he? Find something to strike his fancy." She challenges the substitution of "falderal for subject-matter, and self-indulgence for discipline", and the Progressive schools' rewarding of intention as generously as accomplishment.

I accuse many Progressive educators of preparing their charges for the grim realities of modern life on a diet of lollipops... Parents wonder why young people take so long to grow up nowadays, why they are often so half-baked and trivial-minded. I'm sure one cause is the Progressivist tendency to make everything easy and turn all learning into a game.

It is a positive disservice to the child to try to make his progress through school as nearly effortless as possible. No hocus-pocus can do away with the necessity for positive endeavour. Something for nothing is a glittering mirage. As Emerson has truly written :—

The law of nature is, Do the thing, and you shall have the power: but they who do not the thing have not the power.... Everything has its price; and if that price is not paid, not that thing, but something else, is obtained.

Life is an honest mercer; it gives us what we pay for and not a half-inch more. Each child should learn that lesson before he gets through school.

The dispute between empiricists and rationalists as to whether the mind is the source of any positive knowledge is analyzed briefly by W. H. Walsh in "Two Functions of the Intellect" in *Mind* for April 1940. The empiricist takes the materialistic position that all truths depend ultimately upon sense data and introspection, whereas the rationalist claims that certain very important propositions can be apprehended by thought and thought alone. Both, Mr. Walsh argues, must admit the logical activity of the mind because universals are indispensable to organized knowledge and even to language and "we cannot see universals or apprehend them by any sense activity."

It may be plausibly argued that even in the propositions of mathematics the logical faculty can be exercised independently of sense data, but it is upon the existence of a higher power of the mind than the reason, an intuitive faculty which makes possible an instantaneous insight into truth, that the dispute really turns. The Leibnizian school maintained the possibility "of

knowing certain factual propositions about a sphere wholly transcendent of the world of sense experience", and there is far too large a body of testimony to the transcendental realization of the Western mystic, the Muslim Ṣūfī and the Hindu Yogi to be brushed aside as fiction or phantasy.

But the "spiritual knowledge" of the *Bhagavad-Gita*, which is said to spring up spontaneously in the devotee in the progress of time does not relate only to supersensuous worlds, nor does the fact of its existence depend entirely upon the testimony of the relatively few who have realized it in its fulness. This faculty can penetrate, more deeply than sense data and their interpretation permit the reasoning faculty to do, into the true nature of any object or subject pertaining to the world of sense. Indian philosophy from very ancient times has maintained that the mind is capable of, as it were, alighting upon a subject or object, of putting itself down into it and of so identifying itself with it that it is able to draw out everything that is in it or that pertains to it, and so to experience full illumination regarding that thing.

To every spiritual-minded man there come occasional prescience, fleeting intimations, faint adumbrations of the possibilities of full spiritual knowledge. To how many scientists have valuable hypotheses, verified by subsequent research, come as a sudden flash of intuition! There is hardly an individual in fact, who cannot find in his own experience evidence of the rudiments of such an inner sense. Decidedly the burden of proof rests on the empiricists.

Any who think philosophy and idealism impractical and who know of the solid achievements of the late Irish poet, Æ (George William Russell), for the co-operative movement in Ireland will do well to read the extracts from his early letters to Mrs. Coates appearing in the last two quarterly issues of *The Dublin Magazine*. For they reveal the springs of his inspiration.

Æ, more perhaps than any other Western poet, had his roots in India, to which he referred in a letter in our hands written the 17th of October, 1922, as "a country which I regard as a kind of spiritual fatherland and whose influence on the thought of the world must, I think, grow greater because in no literature is there such a reservoir of divine truth as in the Indian".

In these letters he is full of the universal truths which he has uncovered partly through his intuition and partly through his reading. Again and again he reverts to the inspiration of the *Bhagavad-Gita*, of which he declares, "I think the wisdom of the earth is summed up in it" and again, "I would rather have this one small book than the varied productions of centuries of European thought and imagination."

We have space for only a few citations but they will give the flavour of the letters and make our readers welcome with us the hope held out in *The Dublin Magazine* that the entire correspondence may be published by the Orwell Press. Æ writes :—

> You ask about Nature. To me all external forms are only symbols of thought and life. They are little for themselves but much for what they suggest. The old Hermetic proverb says "As above so below," all things were taken from one thing by adaptation. God is at the centre of the universe, that centre is everywhere, and all these visible appearances, stars, clouds, trees, air, men, plants, are but phases externalized of That which runs its cyclic course in spaces invisible and times inconceivable by us....
>
> I believe in the grand doctrine of the transmigration of souls from man to man and that our situation in the world is the result of our actions in a past existence, that every intellect commences the struggle where it left off before, that if I fill myself with poetry at present, in my next life I shall be a poet, that my mystical ideas are the outcome of my thoughts in my last existence....
>
> There is nothing I find better than this —trust in the universe....Do what is right and beautiful and trust to the justice of Nature; the laws are inevitable.

Protestant Christianity's change of attitude towards psychical research, which is clearly indicated by the recent

address of the Very Reverend W. R. Matthews, Dean of St. Paul's, on "Psychical Research and Theology" (*Proceedings of the Society for Psychical Research*, March 1940) is the reflection of a more fundamental change of front which bodes ill for rigid ecclesiastical orthodoxy. The Church for long looked askance at supernormal happenings, not because it doubted their occurrence but because, as Dean Matthews says, it ascribed them to "evil spirits". Is it fancy that sees a weakening of orthodoxy in this very evasion, under a collective grouping, of even mentioning the mediæval theologian's honest Christian Devil in the singular, complete with horns and tail?

That facts established by psychical research might serve to buttress theological dogmas would have been unthinkable to the blind believers of a few generations ago. The need of dogmas for extraneous support from any source would have been vehemently denied by any churchman. If science had by then retreated from its position that psychical research was disreputable—one of the few points on which science openly agreed with religion—and had adopted the waif as a respectable member of the family of sciences as it now seems to be almost on the point of doing, religion would but have held back the more.

The conflict between religion and science is largely responsible for the arbitrary division of life into sacred and secular and for the attempt, which has wrought such havoc, to repudiate in practical living the ethical obligations upon which religion insists. The illusion arose from considering science as synonymous with materialism and interpreting religion as superstition. Between superstition and materialism, one devouring the intellects, the other the souls of men, there can of course be no understanding. But true spiritual religion, however labelled, is as much the light of truth as is true science. They must necessarily complement one another.

It is therefore hopeful that the "borderland science" of psychical research—the designation is apt in more senses than one—should seem to promise a reconciliation. Many of the "scientific" hypotheses to account for the phenomena are untrustworthy, but it is no longer the fashion among orthodox scientists to deny their very possibility, and Dean Matthews assures us, on the strength of recent evidence, that a number of people have "found in psychical research a confirmation of their Christian faith and even a way from agnosticism to belief".

Orthodox exclusiveness speaks much the same language everywhere and generally goes unchallenged. The extravagant claims of a British Churchman for the superiority of Christianity over Eastern religions are, however, countered, temperately but effectively, in the April issue of *Religions*. The Society for the Study of Religions invited answers for its quarterly organ to an article contributed last January to *The Sunday Times* by Bishop Hensley Henson, sometime Bishop of Durham, under the title "The Religion of the Future: Which Is It to Be?", the Bishop's answer being, of course, Christianity. His article ignored Hinduism completely, and confined its comparison of Christianity to Buddhism and Muhammedanism. It included these astonishing statements:—

> If the inquiry be carried from the credenda of the religions to their practical effects in politics, in society, and in personal morality, the conclusion can hardly be avoided, that Christianity alone carries the promise of universal acceptance....
>
> The great religions of Asia are visibly disintegrating before the contact with Western civilization. They cannot survive the corrosive action of science, nor satisfy the rising standard of morality. (*sic*)

The distinguished Pali scholar, Mrs. C. A. F. Rhys-Davids, and Abdul Majid, Imam of the Shah Jehan Mosque at Woking, were invited to reply. The latter makes his most telling point when he writes:—

> How far the teaching of Jesus has affected the life of Europe is a point and claim which need not be laboured. One has to

cast a cursory look around and to form one's own judgment on the matter.

Mrs. Rhys-Davids denies that world uniformity in religion can ever be desirable and reminds us that

> it was not to found churches or chapels that the great Helpers came to men. It was to help each man in his own way towards the Goal. At their best this is what the great religions do, being at that best a great Fellowship rather than singly a Monopoly that is to be.

Dr. R. P. Paranjpye has rendered a distinct service to the country by drafting a Bill on the subject of religious proselytism. *The Indian Social Reformer* (18th May) comments :—

> The object of his Bill is to prevent and to punish conversions by fraud or force, conversions of minors and mass conversions. The right of an individual to change his faith is conceded and confirmed but safeguards are provided against advantage being taken of a person's poverty, ill-health or mental weakness to induce him to change his religion. The Bill prohibits mass conversions which a devout Indian Christian has aptly described as soul-hunting. The Bill is intended to be passed by the Bombay Legislature as its application is limited to this Province.

The proselyters, almost all of whom are Christian missionaries, are engaged in a task which is immoral. Mass proselytism may well be described as trafficking in human souls, and this form of activity carried on by missionary bodies is condemned by most, including many true Christians. Dr. Paranjpye has suitably provided in his Bill for freedom to any individual who desires to change his religion.

> The Bill requires every conversion to be registered before a Magistrate who will satisfy himself that it is prompted by genuine religious motives and that the convert understands what he is about.

No one would object to any religious organization, Christian or other, trying to present its own case for consideration before the bar of human reason. For such work only Indian cities are at present suitable. The Christian missionaries have resorted to non-urban areas because they have signally failed to make any impress on the urban mind in favour of their illogical and absurd claims; and only in non-urban areas can they carry on their immoral work by the irreligious method of mass-proselytism. They have *not*, however, abandoned their aim of proselytism in cities, where, under the guise of educational and medical work, in an indirect and subtle manner, they labour to inoculate their virus into the minds of Indians. Many Indians do not perceive this danger and so make use of missionary schools, etc., to the detriment of Indian nationalism and Indian culture.

Dr. Paranjpye's draft Bill should be taken up seriously by Indian legislators; Egypt is setting India a good example as the following news item by Reuters from Cairo indicates :—

> Prayers reflecting great apprehension at the proposed legislation under which missionaries' activities in Egypt will be almost completely curtailed were said in Cairo Cathedral to-night.

In an address printed in the quarterly *Journal of the American Oriental Society* for March 1940, Mr. Gustave von Grunebaum of the School for Iranian Studies traces "The Early Development of Islamic Religious Poetry". During the Prophet's lifetime there were stray verses inspired by a purely religious emotion but these were not accepted as models and for over a hundred years after Muhammed's death religious feeling turned but rarely to poetry for its expression. The fact has been veiled by the existence of numerous political poems which employ religiously coloured slogans but are not therefore religious poetry, any more than is "praise conferred on the prophet, enumerating his spiritual attributes and his temporal achievements, if it is done in the same mechanical way in which more worldly epithets were used when the poet was confronted with his ordinary task of hailing a generous grandseigneur."

The essence of religion is enlightened reason which evokes heart devotion and recognizes the Divine Reality behind all forms. The rise of Muslim religious poetry seems to have paralleled "the

gradual spiritualization of Islam during its first 200 years, and...the ever stronger hold that it obtained on the souls of its adherents". It is perhaps significant that many of the early religious poets of Islam "were suspect as to the orthodoxy of their views". It seems natural that the same intensity of concern with the things of the spirit which produces the heretic should find expression in poetry.

Poetry as the natural expression of religious feeling began in popular writings not classed as "literature". It rose then to spontaneous verse "only vaguely dependent upon the rigorous tradition of classical poetry" and only gradually did the new impulse make itself felt in standard literature. The first outstanding work of an exclusively religious trend was the *Zuhdiyyāt* of Abū'l-'Atāhiya at the end of the eighth century of the Christian era. "The stream of religious poetry never again dried up."...Islam had laid the foundations of a religious poetry which remained productive for several centuries, often attaining a high degree of beauty", *e.g.*, in the mystical inspiration of the Ṣūfī mystics, some of whose verses antedated even the *Zuhdiyyāt*.

Is Western medical theory coming closer to the age-old position of the *Ayurveda* on the major importance of the patient's constitution in his susceptibility to disease? It would seem so from the article recently contributed by George W. Gray to *Harper's Magazine*. He recalls the dictum of the second-century Greek physician Galen "that no cause can be efficient without an aptitude of the body" and quotes the wise words of a relatively modern clinician, "old Parry of Bath", that it is "more important to know what sort of patient has a disease than to know what sort of disease a patient has". Experiments on the susceptibility of animals to infection and observation in the case of human beings leave in no doubt the wide differences in reaction between individuals equally exposed to disease. In one the germs remain dormant and harmless; in another they develop with a virulence which may be fatal to the organism.

In another direction medical experimentation has been following with interesting results a lead given by Hippocrates in the fourth century B.C. as to the correlation between the shape of the body and its susceptibility to certain diseases.

It is known that certain diseases are selective in terms of the sex of the patient, more men than women, for example, suffering from peptic ulcer and more women than men from gall-bladder disturbances. Experimenters in the U. S. A., by applying an elaborate technique of body measurement have found that many sufferers from diseases to which individuals of their own sex are normally less susceptible show marked resemblances to the opposite sex in their build. Incidentally, the tests are claimed to establish that every individual in his constitutional pattern is an "androgynous mosaic".

Apparently there is no such creature as a 100 per cent male or a 100 per cent female, every individual being a blend in varying degrees of both maleness and femaleness.

This will be a shock to the defenders of an eternally constituted difference between the sexes, which they generally interpret as being in favour of their own. Granting, however, that this finding may be true and admitting also that even psychically there is a blend of male and female qualities in many if not in most, still we must recognize that one or the other sex does predominate in every normal and balanced individual as an expression of the universal polarity of positive and negative forces, that the feminine character with its tendency towards the concrete is essentially different from the masculine, whose tendency is towards the abstract, and that they complement each other. The human soul must obviously be above sex as above all the distinctions of race, of creed and of nation, but in incarnation and at this stage of man's evolutionary journey, his bodily garment must conform in the main to one of the two

fixed patterns. Deviation from the norm by an individual of either sex, these experiments seem to indicate, but widens the range of susceptibility to include ills from which the majority of that sex are exempt.

Shri O. C. Gangoly draws our attention to his article in the *Journal of the Greater India Society*, Vol. VII, No. 1, in which he brings together evidence from a number of sources for the transplanting in ancient times of Indian cultural influence beyond the seas.

He deals chiefly with the amazing and fruitful spread of Indian culture to the East and to the Malay Archipelago. Texts as ancient as the *Ramayana*, the *Mahabharata* and the Tamil epics, *Manimekhalai* and *Silappadikāram*, mention the brisk trade between India and Indonesia, but he is less concerned with the debatable chronology of the Indianization of such overseas areas than with the extraordinary relationship of the "colonial" Indian culture with its parent stem. A striking fact in that connection is the exceptionally high type of cultural ambassadors sent out from India, "the finest types of Indian intellectual and spiritual giants".

It is general to-day to regard colonial cultures as inferior to the parental culture in its place of origin, on the assumption that it is the surplus population that finds its way to distant colonies. In the expansion of Indian culture across the Indian Ocean there was apparently none of the modern imperialistic powers' *de haut en bas* attitude towards colonial cultures.

> The nine islands of Greater India were regarded as integral parts of Bhārata-varṣa, and an equal sanctity attached to the component parts of Island-India, as strongholds of national Indian culture...and they were looked upon as suitable areas for their cultural activity (*karma-bhūmi*) on an equal footing with any part of India Proper.

The outlying territories of Greater India carried both architecture and the plastic arts, for example, to unexcelled levels, "a logical, a natural, and a continuous development of the ideals and principles of Indian art".

Something can be judged of the vitality of the Indian cultural impulse from Shri Gangoly's claim.

A book written nearly fifty years ago against the folly of race prejudice is recalled and analyzed by Fritz Gross in *The Contemporary Review* for May. It is *Anti-Semitism*, an "International Interview", opinions collected by Hermann Bahr and published by Fischer of Berlin in 1894.

Bhar's own prescription for the sufferers from anti-Semitic prejudice who "because they cannot find help in this woebegone age...lap up the narcotic of hate" was that "one ought to seek a new ideal for them". But the new ideal, when found, must prove to be a very old ideal indeed, for the only possible antidote to the poison of prejudice, racial or other, is acceptance of the fact of human brotherhood and refusal to harbour thoughts which feed the delusion of separateness.

Perhaps the most constructive suggestion made by any of the people interviewed was that of the Nobel prize-winner, jurist and historian, Theodor Mommsen, who died in 1903; this may still be worth attempting after the smoke of battle between nations has lifted, and before the old shameful peace-time antagonisms of race and of creed once more arise to darken life. This was Mommsen's plan :—

> If one would draw up a short protest against Anti-Semitism that should repeat in a few sentences the best-known principles and be signed by all the most important persons of Europe, by the intellectual noblemen of all countries and peoples—that could not miss its effect. That might surely after all bring one or other person to his senses and would at least save our honour with posterity if we could bequeath a document to them that would show that the good of all peoples are in league against the most disgraceful disease of our time.